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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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Biterary Departmet.

From the Rural New Yorker. UNDER THE BEAUTIFUL MOON.

BY A. A. HOPKINS. Under the beautiful moon to-night, Silently sleeps the crowded town Tenderly, dreamily floats the light, Over the wanderers up and down; Echoing faintly along the street, Ever are heard the restless feet Plodding so wearily, Sadly and drearily,

Onward the last of a hope to meet Under the beautiful moon there sleeps Many and many a fair young face, Many and many a mother weeps Bitterly over her child's disgrace; Smiles, be they false, till the sun is set, Under the moon may the cheeks be wet,-Sighingly, tearfully Sadly and fearfully,

Many a heart that would fain forget Under the beautiful moon there go, Flaunting their shame in its holy light, Faces of loveliness to and fro,

Straying from purity far by night. Goodness and truth for the light of day, Under the moon may the bad have sway; O! could the beautiful Ever be dutiful

Loving might gladden their hearts alway! Under the beautiful moon there rest

Vicious and pure as the hours go on, Souls that in love and life are blest, Faces of wretchedness pale and wan; Happiness under the moon may sleep, Misery under the moon may Painfully, throbbingly, Hearts may make moan over sorrows deep

Under the beautiful moon to night, Many will dream of the loved and lost; Many live over with sad delight Hours when they suffered andsorrowed most Tears for the lost when the day is fled, Under the moon may their names be said Fondly, endearingly,

Never so cheeringly Memory breathes of the loved and dead.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC,

BOOK SEGOND-THE DISCOVERY.

CHAPTER XIV.

THE ROBBER-THE POLICE OFFICER.

COME in Fogle; I am glad to see you." Such was Hugh Simonson's salutation to his visitor. The new comer, James Fogle, was a thin, spare man, dressed in a coarse, slovenly garb-

His features were common place, his com plexion sallow, and his eyes almost perpetually downcast, gave a demure expression to his countenance. He rarely looked directly at the person he was addressing, but, peering through his eye-lids, spoke in a slow, monotonous voice, without passion or emotion,

Fogle passed through the entry into Simonson's apartment, and closed the door cautiously behind him; then he approached his host and

taking him by the hand calmly observed: "You have two great faults, Hugh; you talk too loudly, and you call names."

"Why, damn it, man, there is no spy in the house."

"You don't know that."

"IfI thought so," said Simonson, grinding his teeth, "I would twist his neck for him as soon as I would a chicken's."

"There—there—don't go off in a passion That is another fault of yours. The slightest thing excites you. Keep cool, Hugh."

"I am not like you, Jim-that's a fact. don't believe that poverty or dungeon, the cholera or the devil, would startle you out of your easy, quiet manner."

"No matter," replied Fogle, with a careless wave of the hand:

"What have you been doing lately?" " Nothing.',

"No?" said James Fogle, with a peculiar change of tone, at the same time raising his eye-lids till the glittering eye balls were visible to his companion.

"I mean stammered Simonson, confusedly, "that I have done nothing except—except a trifling adventure-a-"

" So you have secrets, Hugh?"

"Secrets, Jim,-secrets?"

"No matter. I knew you had been out, for I heard at Pete Tompkin's that you were flush

of money." "A mere triffe, not worth an hour's talk.

But I won't play a double game, Jim Fogle. I have money, and if you are in want of a few dollars, you shall have them with pleasure."

" No-I am never in want of a few dollars. I don't break my little bank, once a fortnight. as you do yours.'

"I spend and you hoard," replied Simonson, laughing; "but I have good bankers to draw on and cannot see the necessity of accumulating."

" By and by you will be sorry." "You are a good one, Jim, and so am I; but we are built after a different pattern, and can't

pull the same way." "No-Sing Sing lies up the river, and I am

for giving it a wide birth." "Damn it, man" said Simonson, fiercely, "don't prophesy any thing about stone walls.

" You don't like them, Hugh," murmured Fogle, in his peculiar monotonous manner. "Gold is the key which unlocks their iron gates."

" And I mean to have it," retorted Simonson; "plenty of it; to bribe lawyers, and jurors, and goalers, if need be. I understand the game."

"Yes," said Fogle, opening his eye-lids widely and staring at the robber.

The monosyllables no and yes, from Fogle's lips, had a meaning which it is difficult to express, but to which Simonson had become in a measure accustomed.

"I told you that I was glad to see you this afternoon. With your cunning, Jim, and my daring, there are thousands to be had on a single venture. I obtained my information from "Well, wellity."

Simonson entered into the details of some in-telligence he had received respecting a valuable deposit of gold and silver plate in a private mansion in Blecker street. The two theives, for the character of these men has disclosed itself fully in their converse with each other, held a long consultation upon a scheme for abstracting these valuables from their possessor. The result will appear hereafter.

It was nearly nightfall when James Fogle rose to take his departure.

"What say you to a frolic this evening, Jim?" said Simonson.

"With all your pretended gravity, I know you like a bit of fun as well as any of the tip

top flash men." "To the point, Hugh."

"There is to be a regular break down at Charley Swan's to night, and I have made up my mind to patronize the sport. Will you come?"

" As it happens, Hugh. If I come you will see me : if I don't-

"I shall see blacker devils, if not bigger ones," said Simonson, interrupting him, and accompanying this coarse sally with a burst of laugh-

James Fogle walked very slowly down Orange street, ruminating seriously upon the subject of his recent conversation with Hugh Simonson. As he passed the corner of Leonard street he was accosted by a large, portly man who gently tapped him on the shoulder, and

said mildly, yet authoritatively: " Fogle-a word with you." The theif stopped instantly and peered

through his eye-lids at the speaker. "An hundred, Mr. Masters, if you please." " Follow me, then," replied the other, turning the corner and proceeding a few steps

along the narrow street. The countenance of Masters was hardly discernible in the dusk of evening. But his demeanor, his gait, his person, had an air of firmness and decision which was eminently charac teristic of the man. He wore a suit of black or dark brown cloth, and sported a rattan cane

mounted with a leaden ball covered with twine. He slackened his speed as he went on, and finally addressed his companion with some sternness:

"This is the road to the Tombs, Fogle." The theif paused a moment, looked intently

up and down the street, and replied:

"Your calmness will not deceive me, Jim; I know you better. There is nothing you fear more than the handcuffs, and I assure you that you are in imminent danger of enjoying them. I have proof sufficient in this Bradbury business to send you to Sing Sing for ten years." " No?"

" I tell you, yes."

"You won,t do it then."

"Don't trust too strongly to that belief, James Fogle," said the police officer, dryly: "You are daily becoming more and more useless to me."

"I forget nothing. A little more briskly-

we are bound to the Tombs."

"Are you in earnest?" inquired Fogle, with a change of tone that fell perceptibly on the acute ears of the police officer.

"I am,' replied Masters. "You are a consummate rogue, and you shall not go with impunity any longer on such cheap terms. How was it in the Bradbury affair? Three thousand dollars worth of watches and jewelry, stolen by the Hawkins' gang, and you in the secret all the while-a bribed accomplice."

"I knew nothing of it," said Fogle, with a slight degree of sullenness.

"Don't lie, Jim. You ought to know from

experience that it will not do with me." "Hawkins is a regular pal; we used to do business together many years ago."

"A regular pal ?-so much the worse. You might better have taken care of yourself than of him-not to say any thing of your debt of gratitude to me"

James Fogle stopped suddenly beneath a glimmering lamp, and looked steadfastly in the face of the police officer-then observed, with an air of the utmost composure:

"I know you, Mark Masters, as well as you know me. You are not in earnest in threatening to sacrifice a man who has served you so often.

"Partly in earnest, Jim-partly not. I have given you suitable rewards for information, and have overlooked many acts of desperate villiany on your part. But you have grown very offish of late."

"They began to suspect me all round, and I had to hold up." the city.

know precisely how many dolars you have fingered within the past formight I tell you, sincerely, things shall not go on in this way."

"You need not threaten me, Mr. Masters. I was just coming to your office to consult you upon an affair that's in the wind." "Well, well; before you proceed I wish to

ask you some questions." "If I answer them," said the thief, inquiring-

"I am free to go where I will? " For this time, Fogle," replied the police officer; adding with a tone of decision: " until I

ascertain that I cannot depend upon you." A little sullenness was again visible in the tones of Fogle's voice.

"I will answer you truly, Mr. Masters." " Where is Hawkins?"

"In Philadelphia." "And the rest of his rang-Wilson, Bo Marshall .--- ?"

"Gone into the Jerseys to try their luck. "They are out of it, then," muttered the officer, indistinctly. Addressing the thief he

" Have any of the old ones committed a burglary within the last three or four days? " Not to my knowledge, Mr. Masters: but I

suspect-. "What ?-who?"

"I suspect that Hugh Simonson has been out. They say he has a pocketful of money."

" Hugh Simonson ?-an ugly customer." "He is the man that proposes the new joba lot of gold and silver plate. He says he has a fresh hand in view, whom he thinks of bring-

ing forward." "Do you know how he received the pewter, Jim ?"

"He was mum, even to me. There is something a little strange about it." "Where can I find him?"

"He was at home an hour ago; but don't think you will find him at present. He will be at a dance at Charley Swain's to night."

"At Charley Swan's, in Centre Street?" "I am to meet him there, Mr. Masters."

The police officer ruminated silently. "What shall be done with the new job of which I spoke ?"

"Let the business proceed to maturity, and keep me advised of every thing. Above all, Fogle, remember what I have told you." With these words Mark Masters kind the theif sepa-

Talmudic Proverbs.

Even when the gates of prayer are shut in Heaven, those of tears are open.

When the righteous die, it is the earth that loses. The lost jewel will always be a jewel, but the one who has lost it-well may he weep. The reward of good words is like dates; sweet and ripening late.
To slander is to murder.

Thy friend has a friend, and thy friend's friend has a friend—be discreet. The camel wanted to have horns and they

took away his ears.

Decend a step in choosing a wife, and mount a step in choosing a friend.

An ingenious individual has invented a way of telegraphing, which has been put in practice at the gold-room on Broad street, New York. The wires, diverging from the gold-York. The wires, diverging from the gold-room and connecting with the offices of the brokers in all parts of the city' are operated by one person seated before a bank of keys representing the nine digits, and when any of them are touched the same figures turn up in front of the gold brokers in their offices. They can thus be constantly posted on the price of gold and stocks, at the same time dispensing with an army of boys, who can now aspire to become boot-

A dispatch from Madison, Indiana, December 5th., says: Last night, at half-past 11 o'clock, the magnificent steamer, United States, descending, and the America, ascending, collided at Rayl's landing, about two miles about Warsaw, on the Indiana side. The United States had a quantity of petroleum oil on her guard. The America struck the United States on the starboard, forward of the steps, cutting into her a considerable distance, sinking the United States to the main deck in two minutes. Fire was communicated in some way to the petroleum oil, and, as soon as the boats collided, they were in

It is supposed that seventy-five or eighty persons have lost their lives.

being s reached to moon had lo drops betokene A Curious Pre.

A letter written and ago, by Karl Blind, is nov man press, from which it a previous rising, which ended of the Duke Montpensier, and the lution, were confidently expected a so early as the beginning of this following were the words a Spanish who was in London at that time, literally

use of:
"In a few months you will see a number our Generals arrested; among them even the former favorites of the Queen, Marshal Serrano, Count De la Torre. A new military movement is on foot; we have nothing to do with it; we shall simply step aside; and that conspiracy will fail. But a few months afterward you will see another rising, of a more extensive and decided another rising, of a more extensive and decided nature. Our great towns are ready for that; and, be sure, the *pronunciamento* will be made." The prediction thus communicated several months ago has certainly come to be fulfilled.

Original Essays.

For the Religio-Philosophical Journal. THE SPIRIT SONG. BY LENORE FELTS.

Oh! we would come To our earthly home. And again we'd roam Neath its azure dome
As we did in the blessed days When dear eyes shone Within our own Ere sorrows moan Had marred the tone That blent with our own wild lays.

Oh! we love to stand On the dear old land ere our youtthful band d hand in hand ssed many a blissful hour,

pths of the woodland bower.

own luxuries. Every true Spiritualist, rich in this world's goods, will not only assent to this proposition, but become one to create a charitable fund for the poor but worthy applicants, and we can see how colleges may prove,in time, important auxiliaries.

But what could they do without preparatory schools?

The people are in advance of us, poor, weak, manœuvreing experimenters. They are perfecting the common school, and lifting it up gradually to the capacities of the age. These schools are fundamental,-they are the perfect college. From these schools graduate the farmer, the mechanic, the artisan and all the chivalry of labor! And here, are the only statesmen worthy of our truly republican administration annealed in the practical studies of life. See, how every year the common school is becoming elevated, how in exact proportion, the College and University are sinking inio insignficance before its majestic power.

The people don't take off their hats now or drop on their knees before the names of Howard, Yale, and St. Ursaline! Not a bit of it! Doctors of Divinity must stand on an equality with other tradesmen.

Colleges are getting mouldy and dilapidated, and many of them are becoming comparatively

world, and are not fairly understood by even the most advanced Spiritualists. Among these dogmas is that of the absolute existence of a Deity (as yet to be shown in these papers) and that of fate, destiny and pre-ordination, not in the sense of fixedness, but in the sense of increasing and vanishing forces of organization as played upon by the myriad streams of influences whereto all beings are subjected. The folly of free will ought to be exploded because it is untrue. No man can by any possibility be free so long as he is enveloped by influencebearing atmospheres, whether these be oxygenic, carbonic, electric, chemical, social, actinic, domestic, climatic, magnetic, odic, ethereal, religious, refined, coarse, amatory, political, or any other; for all these tend to swerve him more or less, to warp his judgment, and control his thought, feeling and actions, and so long as this indisputable fact obtains he is not one whit more free in the absolute sense than an apple on the tree is free, which it cannot be so long as the law of acids, sweets, gravity, constitutes the elements of apple law. But unlike the fruit, man lives within the circle of vanishing qualities and accreting forces.

For instance, a man may be tempted to the very verge of doing a mean act toward any one and while yielding mentally before the covert act, may reach forth his hand and take a drink of brandy, which drink begets an additional inflammation; his virtue is a vanishing quality straightway, and his persistence-amatory intensity is an accreting force, and he goes to "the devil as straight as a string," totally without reference to free will, moral law, heaven, hell or Mrs. Gundry. Why? Because the coarser chemistry of the body has induced action in the finer chemistry of spirit, and these two win immediate victories over the soul-the fight being two against one.

Now will the casuists please weigh me out the exact heft of that man's free will and guilt? When you want to catch a woman, bait the hook with diamonds-large-and she is very apt to bite! And when you want to catch a man, bait with a pretty woman, and you will go home with more game than hunter ever yet returned with. Good morning, free will.

Free will is all a fleeting show To amuse us in life's span. Man wants but woman here below, And woman wants but man

"What'll you bet that isn't true?" said a disembodied gentleman at my side-a great poet, and a natural one, as I penned the lines.

I admitted its truth, and prosily asked,

"Why?

Said he, "you're a fool. God in matter and nature, as you know it, is but the spirit of life, growth, increase, increment—that and that only is his mode in this department of what is-and the most of what is lays beyond the reach of matter-environed intellect, and all it is good for is to grow; all matter is good, for it is to afford a theatr of forces, and all man has to do below is the same of the improvement on their parents-but with all possible improving agencies.

God does not trouble himself about whether Molly's child was born after being commissioned properly by the Rev. Dr. Wind-bag in a surplice, or after, but whether the child can eat his allowance and turn it into good quantity and quality of clear brain. He does not care whether John marries Sally but that each shall marry some body and soul; for the earth, and air, and sunshine and matter, were all specially destined as nurseries of the incarnate God, by the viewless chief of all existence; and as it happens that every particle and atom has life, and force, and power, and destiny, in exact ratio with the subtility and fineness of itself, at follows that

gregation thereof must also have a deterstiny by reason of the size, shape s, etc., of the constituent atoms, and so be and Bill, as chemical existences act just as their organizations vote they shall, acting in concert with the tremendous concourse of eternal forces that forever play upon them in myriad ways, alternately changing the vanishing and accreting quantities and tendencies. God to-day, devil yesterday, a mixture of both tomorrow, resulting in crystalizing all that is good and purging away the bad, whether physical, mental or moral, for as God is the spirit of push, he pushes all to the better ends, and as speedily as possible gets us out of the cellars of life into its drawing rooms and parlors.

Unquestionably, our organizations determine the grooves we move in, and no thought, act or deed, but what is the only possible result of the combined gale of influences that blows upon us from the cradle to the grave. We hold that there are two auras or effluences born with us, the nature of which depends upon the preponderance of good or evil that has obtained all along the back line of ancestry at the front of which we individually stand. If the good or smooth prevail, so will it be with us on the troublesome journey called life; and conversely if ill prevailed.

No judge or jury that ever tried a victim for his liberty or life, was or is competent to tell how far a man was responsible for any given deed; for he may have done it as a sort of blister-proxy-slumbering yet gathering force for long periods, and breaking out in any given moment of our lives, when chemical or other states were exactly right for that sort of development; hence present prison codes are a humbug, law courts a solemn farce, justice a tragedy, the gallows an infamous ulcer on the body politic, a blunder; and this partly because we beget bodies, but God makes souls, and if by folly we build bad tenements, what wonder that the tenants often grow irksome and raise hell where heaven ought to reign?

The Universe is Good and Evil, and not Progressive. BY AUSTIN KENT.

BROTHER JONES :- I hate unnecessarily long articles, and must not punish you or myself by full replies to misconceptions of my former short articles. If possible, I must make myself understood, and then beg all persons to write no random replies, as important truths will yet be seen to be as demonstrable as mathematics.

My positions restated: First--What is, is not alone good, or alone evil, but is good and evil. The evil is as real as the good.

You may call this something (by which I comprehend all mind and all matter) the universe, nature, necessity, fate, or personify and call it God or Devil. All is, no doubt, necessary to be; and, in its highest manifestations, is intelligent necessity. We call that which is, or gives happiness good, that which gives pain and misery, we call evil.

Second-There can be no infinite or perfect good, nor can there be infinite or unmitigated evil. If you personify and eall good and evil, God and Devil, I here only affirm that neither alone is infinite. The first cannot be infinitely good or infinitely perfect, nor can the last be infinitely bad, and

First-Because if one were infinite, it would leave no room for the other.

Second-No being, especially no good being, can be infinitely or perfectly happy while misery exists. Whether good or bad, each is a part of all.

Third-If a cause, a cause should produce its

Fourth-I conclude neither good or evilneither happiness or misery, or their cause, could have had a beginning, nor can they have an end. Both must be eternal

Now, if this proposition is untrue; if evil and its cause had a beginning, good must have had a beginning also; and both must have an end. If finite beings-men, society, and fallen angels, were the voluntary and responsible causes of all moral evil; finite beings-men and angels, may have been the responsible cause of all good. It requires as much power to create or produce the one as the other. To me, as a conscious and personal individuality, both had a beginning, and I see not why both must not have an

Fifth-good and evil, progression and retrogression-in the universe (as a whole) must eternally balance each other. By progression, I mean improvement-change for the bettergood gaining over evil. That is impossible. It implies, first, that the long past was infinitely worse than the present, and, second-a past eternity has been long enough to make the condition of the universe better than we find it, if it ever could.

The principles of this article have been before the Spiritualist public for over a year, and I know not that any one has attempted a direct refutation of themem proved false than myself. If there is error in them, I cannot find it. Good being a necessity, makes infinite evil impossible. The necessity of evil does not lessen the pain and misery, or make it happiness. I expect a better life coming. How long it will last, I know not.

To save misunderstanding, and to prevent random replies, I add-I do not deny but affirm that some men, and possibly all men, progress for a season in this, and in the coming life. I do not deny that, on the whole, our country, and even our earth, are improving at this time. I only affirm that if so, retrogression must somewhere be balancing it, that death, decay, is, equal to life, to growth.

Mind may change its condition, but can it ever be more or less, can it ever be increased or diminished?

What we call matter cannot be eternally passing into the condition we call mind, and never return, or go round to its former condition again. Matter or mind cannot eternally go on organizing itself, with no returns-no dissolu-

Who believes he or she has been an eternal, conscious, intelligent being, and been in an eternal improvement-who? Reader, I was once an orthodox clergyman. I dared to think and reason freely. It has cost me too much to relinquish it till my judgment is convinced that it is unwise. If reason is not a safe guide, can some one tell me what is more safe, and do this without using his reason to determine it-I feelingly and solemnly ask-Can some one destroy the force of this article, and give us something better, and save reason? or do it in harmony with reason, without reason? Show me something better than reason, and I will lay down my reason to test it as I have reason, Stockholm, New York, Nov. 1868.

For the Religio-Philosophical Journal. Declaration of Principles of the Iowa State Spiritualist Association.

BROTHER JONES: - In the publication of the "Declaration of Principles of the Iowa State Spiritual Association, in your last issue, I find a few mistakes as to so-called free-love. It should read thus:--" That the use of the sexes is reproduction of their kind, and affinitization and union as exact and equal counterparts of each other, that each one of the male sex will find an exact and equal counterpart in the female sex, and vice versa; that when the exact and equal counterpart affinitize and blend, the marriage is eternal, and such marriage will occur in this or succeeding spheres; hence, we believe that monogamy, or only one true marriage of the sexes, is settled by the divine laws of God and nature, and essential to the fullest happiness of the individuals of the different sexes, and so called "free-love," "polygamy," and indiscriminate sexual indulgence improper and hurtful substitutions for true marriage."

In the proceedings of the convention, I find the tollowing in the Friday morning's session: "A general conference was now had-speakers limited to twenty minutes time. A little confu-

sion here arose, occasioned by W. W. King, Universalist minister, charging the Spiritualists with being arrogant and bigoted-that they claimed as a body they were the founders of the ideas of progression, which they had no lawful right to do; and that they were common with his church for past ages. Harmony being again restored the convention adjourned." This unexplained would seem to leave the impression that Bro. King obtruded himself upon the convention.

The contrary is true. During the conference. seeing Bro. King present unobtrusively in the audience, I remarked that I had listened to sermons and lectures by him with pleasure and profit, and would be pleased for him to come forward and speak to us. Several voices took up the call and he came forward and spoke for some minutes with characteristic ability and fluency. It is no eulogy to say that Bro-King is a man of solid ability and large unfoldment. I have deemed thus much proper to correct the impression, if any has been made, that Brother King obtruded himself upon the convention.

With me it is no matter whether the "ideas of progression" have existed for past ages in the Universalist church, or other churches, or whether claimed to have originated with Spiritualism or the Harmonial Philosophy; the real question of interest to me is, are they good ideas, and if so I propose to adopt them without regard to who claims them. It is time that the habit of regarding things and accepting them on account of the source, place, or person, from which they come, instead of the intrinsic merit of the thing itself, should be abolished, especially by Spiritualists.

In your proposition, Brother Jones, to let Spiritualism stand or fall upon its own merits and intrinsic capacity for endurance, I most heartily concur, and in order to give it a fair trial, and have all the benefits of criticism and analysis, I would have Spiritualists proclaim their creeds or beliefs, for they all have them, broad cast, and let the fires of criticism and analysis consume them if not wholly impervious. Put our creeds then to the ordeal, and let all that can be burned out be consumed, whereby we may obtain the true metal of eternal

Let Spiritualists cease to "fight shy," or rather to fight at all, but hold aloft their best light, when, if no better or brighter than those already in the creeds of churches and state, we might as well subside and follow the old paths. The world will call upon us for this contrast, and to know what we have better than is already had to offer. What answer will Spiritualists make to this call, which will settle the question whether Spiritualism shall survive and continue, or go out as meteoric?

Des Moines, Iowa, Oct. 24, 1868.

For the Religio-Philosophical Journal. Clairvoyant Revealments. BY DR. H. P. FAIRFIELD.

DEAR BROTHER JONES :- Knowing that your soul is ever animated with the truths and principles of our inspiring gospel; I take a few minutes from the passing hours, and consecrate them to the readers of that brilliant paper which you have brought forth again with additional life and beauty, to bless and encourage reform and progress.

Last year, while I was lecturing and reading in the city of Galesburgh, Illinois, a gentleman came into my office with a sorrowful countenance, and asked me if I could give him a test of my clairvoyant powers, and relieve him and his wife of the sorrow worse than death, that filled their hearts. ANTEYM TO

I said that I did not know, but that if he would be seated that I would try. He then said that his dear daughter had strangely disappeared from her home some three weeks ago, that he had employed some of the best detectives, and thus far no trace of their daughter could be found.

He handed me a small piece of the dress last worn by her at home, saying that he believed that she was in the city of Chicago.

As I passed into the clairvoyant state, Chicago in all her living beauty and deformity was before me, but I could not see his daughter.

I then turned my attention to St. Louis, and in about five minutes I had scanned every department of it, and here I discovered the lost daughter, the object of parental love and search

I bade the father to go to a certain street and number, which I gave him, and there he would meet his lost child. He started right off, and I have only to add that he found his dear daughter, and returned with her to his home, where there was great rejoicing and praise for what Spiritualism had done.

Two years ago I visited McHenry, Illinois, and gave a course of week evening lectures.

I saw and described many spirits, both embodied and disembodied, which were recognized and while stopping at Mr. and Mrs. Stocker's home one afternoon in company with some six or eight persons, the subject of clairvoyance was being discussed.

Mrs. Stocker said that she had heard much of it, and seen but little. She expressed a wish to test me a little. I said that she might do so. She left the parlor for a few minutes, and returning, said that she had hid something, and requested the spirit controlling me to find it. I requested them all to remain in the parlor. I became entranced and passed out into the kitchen, took down a felt hat and brought it into the parlor, took out of the hat a silver spoon, and said "this is what you hid, I have found it and

Mrs. Stocker said that it was even so; and then asked me to give her a clairvoyant examination, which I did to her entire satisfaction.

In my biographical sketches I will tell you and your readers how I came by this clairvoyant power, which should be cultivated and encouraged by us alla nidomoT stell as bread

The first printing done by steam was the issue of the London Times for November 28, 1814.

eserve nem-let otain places needs of Spirall regalias, libraeums, as well as Sciad let every little society anmediate influence upon t let us any more speak of tions for Lectures and Lyce-

t let us promise ourselves success in sure which tresspasses upon the poor. dalism is emphatically the gospel of the r-that is, in its true sense. And if we reember this, we may make it a self-educator. How many of the poor, or even those who possess moderate means, could even avail themselves of a collegiate education, with its heavy expenses of board and tuition, provided we see a National College for Spiritualists founded, and in good running order? Could any but the rich enjoy it? Then, if only the rich are to enter there, why press home, even psychologically, its claims upon any but the rich? Let

seek for it with a true ardor, and we shall find it each in ourselves.

Written for the Religio-Philosophical Journal.

ROSICRUCIAN PAPERS, NO. 2. Destiny -- Pre-ordination -- Fate.

BY P. B. RANDOLPH.

There are thousands of pseudo Rosicrucians extant, some of whom figure in Chicago, and there is a band of victims in Rochester, New York, and elsewhere, who by paying out their money are allowed to call themselves "lay members," because they lay greenback eggs for private consumption. There is also a large body of thinkers scattered over all lands who are Rosicrucians without a lodge. There is a Grand Lodge in California, and a Supreme Temple in the States, whereof P. B. Randolph has for sixteen years been Grand Master, and will remain so till the next election, which will be held in Cleveland Ohio at an early day, for the purpose of superceding him in that office, in view of possible death or confirmed illness.

Now this brotherhood, (and sisterhood also, since August last,) held certain dogmas to be

We are not free willites; we are powerless to correct the organic faults of ourselves, but can by loving living do much toward a better state of things for our posterity; and this brings me to the subject of love marriage and divorce, which them build their own houses, and pay for their | true, which are not believed by the Christian | shall be sifted in the next Rosicrucian paper."

For the Religio-Philosophical Journal. Corrections-Criticisms-Suggestions. BY DR. J. K. BAILEY.

In my letter from Cleveland, published in No. 4, Vol. 5, of the JOURNAL are several provoking mistakes of entire words, punctuation etc., which mutilate the sense, grammar and construction of sentences, by running two into one etc. But I plead guilty to the compositors charge, that the manuscript was equally provoking (!) if no worse adjective be applied to it. Let's cry "quits" and strive to do

The types made me say, "Competition, jottings and scribblings for preferment, place and power, is the order of the day. etc.," whereas I wrote, competition, jostling and scrambling etc.

But too much of your valuable space would be required to point out all errors in that letter. The good sense of readers must be relied upon, for the rectification of such errors as are not herein mentioned.

Again I must congratulate you upon the many improvements manifested in the enlarged JOURNAL. The "Frontier Department," under the supervision of that earnest, unflinching apostle, E. V. Wilson, will surely become deeply instructive and interesting. I regard him as one of the best "test mediums," before public audiances, in the field. You have "struck the right lead," in this, as in several other respects. The type which you use is just the thing. How often, when soliciting subscriptions to the JOURNAL,—as first published—have I been met with the objection, "that the print is to small."

All but advertisements, notices of meetings, and resolutions, should be in the large size type better less matter, or enlargement, than resort to fine type, because a large percentage of patrons demand large, plain print, or the paper is of no use to them. Those who have not traversed the country extensively, know not how small a percentage of Spiritualists can be induced to take one of our papers, and how large a percentage of those who do, demand coarse print-

I fear our friends of the glorious Banner of LIGHT, have made a mistake in this matter, but if so, they will ascertain and correct it in due season, for that Banner is destined to wave over this land of theological disenthrallment.

Stick to your determination, BRO. JONES, of publishing a Journal, devoted to free discussion devoid of all uncharitableness, intolerance and harsh criticism, and you are sure to succeed.

The columns of the JOURNAL, laden with products of intellectual and spiritual culture, imbued with the true spirit of love, charity and justice, will make its way into the homes and hearts of earnest men and women, rank with the BANNER of LIGHT, a favorite, and become a necessity in our golden harvests of coming

Another Lecturer " Ordained "-- Some Thoughts on Marriage.

BY J. MADISON ALLEN.

The following Certificate and letter explain themselves. CERTIFICATE.

To all whom it may concern: - Know ye, that the Rel Gio-Philosophical Society, reposing especial confidence in our brother, J. Madison ALLEN, as a public Lecturer, do hereby grant this Certificate of Fellowship, and ordain and recognize him as a Regular "Minister of the Gosper'and as such, authorize him to solemnize marriages in accordance with law.

Given under our hands at St. Charles, Illinois. this first day of Nov. 1868.

(Signed) S. S. Jones, President. S. H. Todd, Vice President. A. V. SILL. Clerk.

Executive Board of the RELIGIO-PHILOSOPH ICAL Society.

LETTER limbs vilastevin

Herewith I enclose you a Letter of Fellowship, and constitute you a regularly ordained Minister of the Gospel-as much so as the Catholic, Episcopal, or any church could make you. Distinctions in churches, are not known to American institutions.

Where any minister, of whatever denomination, is authorized to solemnize marriages, you are authorized to do it. Somé States may require Ministers to have their certificates of fellowship recorded in the county where they perform the marriage ceremony. Very few States have any such provision in their State Laws. Such a law would be applicable to all other ministers as well as you. * * * * * Signed. I sat statement by er S. S. Jones.

In presenting the above to the readers of the JOURNAL, I am moved to effer a few observa-

First-I believe marriage (mateship, and blending of the bodily, spiritual, and soul forces) to be infinitely above all legal enactments-as light above darkness-as love above hate or

I recognize it as that central, all-pervading element, force, or law, which fraternizes all human conditions in the one universally experienced aspiration for conjugal unity; that is to say, marriage in some form, of some kind, is, ever has been, and ever must be, the centre from which outflows all human conditions, and experiences.

It produces home life, social life, national life, and is therefore the first cause in all human affairs, (not to speak of marriage in the various forms of animal, vegetable, and mineral existence) it lives, or should live at the basis of all efforts at human perfection.

The law of marriage, as written by the finger of Supreme Wisdom and Love, in the constitution of the soul, spirit, and body, must not be unheeded, disobeyed, or despised.

Until that law is understood, obeyed and reverenced, marriage will continue to be imperfect, ill-assorted, unsatisfactory, and the results deplorable. Until love is based upon scienceuntil the law of marital adaptation is critically analyzed, and by the masses clearly comprehended, the world will continue to be filled with crime, disease, and wretchedness-necessary cousequences of ignorance, and disregard of the

highest and holiest functions of human exist-

Union, based upon mere sentimentality, can not endure. Foam, froth, may glitter, but they do not nourish.

A deep, enduring, soul-full love, between parties temperamentally, phrenologically, and psychologically fitted for each other, is the fountain cause of every good, beautiful, and delightful experience. Without it, robust, harmonious, aspiring, cherub-children are impossible, and the world fills with gross, sickly, sensual and wretched specimens of false generation, needing but not receiving regeneration.

Not even the "blood ef the land" can wash way the stains spattered upon the originally, spotless souls which are thrust into earthly forms by accidental or passional parentive excitement between those whose life-forces are to each other non-attractive or poisonous.

No miraculous "change of heart" can make children born of such producing causes, free from disease, or downward mental tendencies.

No mumbling of words by priest or justice, can change the verdict which Nature has written upon the union of parties who wish the sanction of law to their marriage, who wish to be permitted to live together in the most sacred and responsible of human relations. Whom God hath put asunder no man can join together.

True, complete, happy and enlightened marriage is the savior of the world; false, incomplete, wretched, and ignorant sex-union called marriage, is the demon, the Beelzebub, the Pandora's box of our present and of all past "civilization."

Second-In the present stage of societary development, some form of marriage, some lcgalizing ceremony, outward in its nature, seems justifiable, proper, and necessary, as human govovernments-political machinery of any kindare justifiable, proper and necessary. We must abide the (less and less) slow growth of human thought, and while appropriating some of the forms of the past, infuse into them the more expansive and progressive spirit of the present; until having obtained possession of the formal machinery, we may at length be able to abandon it, and plant ourselves firmly upon the rock of divine law.

We shall then, self guided, become a law unto ourselves in all things, and the kingdom or democracy) of heaven, will be established upon the earth; sickness and sorrow will be known no more; the earth will be covered with happy homes; the whole abominable machinery of external authority will be dispensed with-" God in the soul" will be triumphant over bolts and bars; legal enactments and national constitutions-patriotism, will be superseded by humanism or universalism, and all be "merry as a marriage bell dans moon and

Let us, as reformers, confront the marriage question-remodel the marriage laws-demand that those who marry persons shall also have the right to unmarry them, at their simple request; thus avoiding the annoyance, dreaded publicity, and odium which at present attend the separation of parties—separating for reasons best known to themselves, and with which the public have no real right to meddle.

If happiness is not desired from the marriage relation, ought not those who suffer to be allowed to be the best judges of whether they shall continue to suffer?

Such a law would purify marriage, and relieve it of most of its present harm. It would place it upon the basis of affection and adaptation instead of-anything and everything else, as

Voices Arom The People.

Nellie Brigham in New York--Letter from John R. Ames.

S. S. Jones-I send you a public notice from the New York Herald, of a discourse delivered yesterday, and which I had the pleasure of hearing. I send it, that you may observe the improved tone of the said paper on the subject of Spiritualism. Miss Brigham is worthy of all the encomiums contained in the said article. Her sojourn with us has proved a success, not only to her, but to the cause of Spiritualism. She has left us in the best of spirits with satisfactory and cheering anticipations of the future success of our cause.

JOHN R. AMES.

New York, Nov. 30th, 1868.

Miss Nellie Brigham, whose recent Sunday discourses at the Everett Rooms, corner of Broadway and Thirty-fourth street, the favorite place of spiritualistic Sabbath gatherings in our city, proves her to be one of the most brilliant women operators of this cost liant woman orators of this sect, gave a discourse yesterday forenoon at the same place to

a large and attentive audience.

Announcing "Harmony of life" as her theme, in a strain of most impassioned and impressive oratory she eliminated the subject with most eloquent force of diction, richness of illus-

tration, and cogency of argument.

Her strong point was, that there is a good in every life, and that harmony, or a life pure and true and beautiful is the result of the development or training or bringing out of this innate goodness, and odious surroundings and strange-ly perverse crookedness of conduct, she claimed often concealed the latent good in the human heart, but these were only as the deep and cold and white snow drifts of winter, which under the sun's rays disappeared, and gave place to the beautiful flowers of spring. It was the right kind of teaching, the sunlight of gentleness, that awakened to view the hidden goodness, that gave growth to peace and joy, that evolved harmony of life. She carried the illustration further, comparing this innate good to the calmness of the deeper depths of ocean, underlying its tempest tossed waves, and to the sun, moon and stars, that though concealed by dark rolling clouds were still in their places shining with undimed brilliancy. How not to produce harmony of life, comprised a considerable portion of her discourse. Preaching total de-pravity of the human heart, she insisted, was not the way to do it, and so, too, preaching pre-destination and a burning hell, set apart as the everlasting abiding place of the wicked in the life to come. Modern orthodoxy, in fact, did not elicit a very warmly eulogistic notice at her hands, and those who sat down at the tables of Luther, Calvin, Wesley, and Whitfield, she urged, made only a sorry meal upon dry crumbs. How to bring out harmony of life comprised her concluding topic. She would not do it by religious tracts, by didactic discourses, by censure or ridicule, but as the waves wash to smoothness the jagged rocks, so the angularities of life and conduct she would smoothen by patience, gentleness and goodness. The rich purple bloom of the grape when once brushed purple bloom of the grape when once brushed away could never be restored. soul was to be treated gently. Kind deeds should be the sermons. Christian charities should be the great moral teachers. These and these only should incite to harmony of life here, and lead to the higher and more pure and beautiful life hereafter.

From Council Bluffs Iowa,

DEAR SIR :- You ask all to write, and that includes me, don't it? Well, I have not much that is interesting, and so shall try and be brief. The cause of Spiritualism is not very flourishing in this place, although there are some warm hearted, intelligent, and aspiring ones here as elsewhere, and there are many more that would be, are anxious, longing for sufficient evidence to warrant a belief in our beautiful philosophy.

The great desire and need is for a good test medium, and if one could be persuaded to locate here I believe they would do well. If a missionary of ability and consistency would come he could establish a society that in a short time would be self-supporting, but to succeed well, he or she should be a good test medium.

Five railroads are centering here, one of which is the great National Thoroughfare. The Missouri will soon be bridged at this point, and then there is no doubt but this place will thrive wonderfully, and in a few years become a large city. I would that intelligent, devoted Spiritualists who are thinking of coming westward, would decide to locate here. We, join with several others in requesting you or some of your contributors to kindly furnish us with directions for development. There seems to be a lack of implicit instructions, how to develop the various phases of mediumship; for ourself, we would risk any and everything to become a good clairvoyant, or a clairaudient. Will no one come to our assistance with the necessary help? Planchette has been introduced here, but not in a single instance has it written. Why is it? It is pleasant to read the convincing demonstrations in the East and elsewhere, but we are so desirous for something thoroughly convincing among ourselves. Tell us how we can accomplish it, or send us some body to teach us how.

Yours for the truth. MRS. LENORE FELTS, Council Bluffs, Nov. 25, 1868.

From W. F. Wentworth.

MR. S. S. Jones: Since conversing with you last, I have traveled many miles to fill an engagement in this place, for November and Decem-

The Spiritualists are alive here, and all have begun in earnest to work for the spreading abroad of our liberal philosophy.

They have engaged a new Hall, for five years the walls of which are hung very me engrav-ings, and sweet strains or maste freet us nightly, from a good choir.

They have two instruments, a piano, and organ, this is as it should be, as there are many fine pieces the effect of which, when played upon a piano, is nearly if not quite lost upon an au-

dience.

They now use the piano for the marching in he Lyceum, where it is needed.

The Lyceum is in a flourishing condition, the numbers who attend are good, and rapidly increasing. A spirit of harmony, such as we have not previously noted in any locality, is seen and felt here, and it links the hearts of the people more firmly with those bright forms so often nea The abiding spirit of love, ever links our hearts in closer sympathy with those above.

The sweet flowers of charity blooming in sterile soil will make their presence known, and when the soil is rich we not only sense their fragrance but behold their hanging buds and pure blossoms, even with our clouded physical sense of vision.

Please excuse me if I have been tedious, and remember me as your friend,

WILLIE F. WENTWORTH.

AL, a paper that is now conceded to be unsur-Lovany news ord Van vd !

To the Editor of The Religio-Philosophical Journal:—We the undersigned having attended several seances held by Peter West of Chicago, in this place, desire to state that after a thorough trial and carefully conducted experiments, we fully believe said Peter West to be one of the best test mediums in the West, and through his mediumship the following things are done. First. Unseen Intelligences write upon a slate in the light, in the presence of the circle.

Second. Appropriate answers to written questions folded so as to be perfectly invisible to the external eye, are given by him.

Third. Inanimate objects move apparently of themselves.

H. A. Jones, President, of Spiritualists' Missionary Beauro Illinois; L. Dowe, Musical Director of First Society of Spiritualists Sycamore, Illinois; Mrs. L. Dowe, R. S. Davis, P. Stephenson, Arnold Brown, Mrs. Arnold Brown, Agnes J. Brown, Assistant Guardian, H. James Mrs. H. James, Guardian, J. O. Barrett, Mrs. J. O. Barrett, J. S. Buck, Curtis Smith, Vice-President of Society.

Mr. and Mrs. Ferris the Mediums.

DEAR BROTHER:--I wish to say to our friends. through the medium of the Journal, that the physical manifestations through Mr. and Mrs. Ferris, continue with unabated interest. In addition to the wringing of bells, carrying and playing upon the guitar, and putting the solid iron ring upon the arm of the person holding her hands, the speaking in audible voice to any and all parties in the room, conversing freely, asking and answering questions as familiarly as any friend might do, is a very entertaining and pleasant feature of their seances. An acquaint-

ance of more than a year, and a very frequent attendance at their seances enables me to say that I believe them to be honest mediums, and worthy of the confidence of a trusting public Yours for truth,

O B. HASELTINE.

Black Earth, Wis., Nov. 13, 1868.

Letter From Emile F. Simon.

S. S. JONES, DEAR SIR: For the sake of my correspondents, please correct the information given in a letter published in the RE-LIGIO-PHILOSOPHICAL JOURNAL, for December 5th, that Bro. Lemmon is the Editor of Le Salut, Dr. E. F. Simon, who undertook the publication of that paper, has been and is to this day, its responsible Editor, with the co-operation, especially of the English part, of some kind brothers and sisters who sign their articles.

In justice to Mr. Lemmon, if such a man exists, must say that I have no knowledge that he has ever been guilty of publishing any news papers in New Orleans. Fraternally yours,

New Orleans, December 3d, 1868.

For The Religio-Philosophical Journal. Maxims.

BY D. ALLEN.

Whatever is not, is fate. Fatalism is as high as heaven, as low as hell, as deep as divinity, and as broad as the universe

Whatever there is, in the present is as it is, fate; and whatever there was in the past was as it was, fate; and whatever there is to be in the coming future, will become what it will be-will be fate.

There is significance, or potency in all things. There is insignificance in anything only relatively.

December, 11th, 1868.

From Augusta, Georgia.

Enclosed you will find five dollars to pay up my subscription for your Journal. I hail it with gratitude every week for the glorious light and truths it is sowing broadcast over all the

There are few believers here, but many enquiring. We are much in need of a good physical medium and lecturer; we have nothing to live upon but orthodox shadows, I am looking daily for something more tangible.

Please send me the History of all Christian Sects and Denominations and if any money is left send the balance in something you may think interesting and oblige.

Yours Respectfully.

R. C. KERR. November 29, 1868.

JOY AFTER SORROW.

Он deem not they are blest alone Whose lives a peaceful tenor keep; The power whose pities man has shown,
A blessing for the eyes that weep.

There is a day of sunny rest

For every dark and tronbled night; And grief may bide an evening guest, at bode le

SPEAKERS' REGISTER.

useful, this list should be reliable. It therefore be-

hooves Lecturers to promptly notify us of changeswhenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be arned by special correspondence with the individuals.]

Harrison Augier, Calamus, Clinton, Co., Iowa, C. Fannie Allyn, Stoneham, Mass. J. G. Allbe, Chicopee, Mass.

Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48. Mrs. Orrin Abbott, developing medium, 127 south Clark-St

J. Madison Allen may be addressed, E. Bridgewater, Mass. J. Madison Alexander, trance speaker, Chicago, Illinois. Dr. A. T. Ames. Address box 2001, Rochester, N. Y.

Mrs. Anna E. Allen, Room 44, 129 S. Clark street, Chicago. Charles A. Andrus, Flushing, Mich. Joseph Baker, Editor of the Spiritualist Appleton, Wis. Wm. Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyfield, Michigan.

Rev. J. O. Barrett, Sycamore, Ill. Dr. James K. Bailey, Palmyra, Michigan. Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill. Mrs. E F. Jay Bullene, 151 West 12th street, New York. Mrs. Nellie J. f. Brigham, Elm Grove, Colerain, Mass. Mrs. M. A. C. Brown. Address, West Randolph, Vt. Addie L. Ballou. Address Mankato, Minn,

Wm. Bryan. Address box 85, Camden P. O. Mich. M. C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussetts. A. P. Bowman, inspirational speaker, Richmond, Iowa. Warren Chase, 544 Broadway, New York. Dean Clark. Permanent address, 24 Wamesit street, Lowell, Mass.

Mr. Cowen, St. Charles, Ill. Mrs. Augusta A. Currier. Address, box 815, Lowell, Mass. Mrs. Eliza C. Crane, Sturgis, Mich. Care J. W. Elliott. H. T. Cuild, M. D., 634 Race street, Philadelphia, Pa. J. P. Cowles, M. D. Address Box 1374 Ottawa, Ill. S. C. Child, Inspirational Speaker. Frankfort, Ohio. Mrs. Dr. Wm. Crane. P. O. box 485, Sturgis, Mich. Thomas Cook's address is Drawer 6023, Chicago, Ills. Albert E. Carpenter. Address care of Banner of Light,

Mrs. A H. Colby, Trance speaker, Lowell, Lake Co., Ind. Dr. J. R. Doty, Stockto III.

Miss Lizzie Doten. A ress Pavilion, 57 Tremont street, Boston, Mass.

Henry J. Durgin. Permanent address, Cardington, George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill. A. T. Foss. Aldress Hartford, Conn., care of J. S. Dow, 11 Pearl street.

A. B. French, inspirational speaker, Clyde Ohio Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase street, Boston, Mass, or Lagrange, Me.

Mrs. Jennie Ferris, physical medium, Mazo Mania, Wis. Dr. H P. Fairfield, Greenwich Village, Mass. Mrs. Fannie B. Felton, South Malden, Mass. Dr. J. G. Fish. Address Hammonton., N. J. Dr. H. P. Fairfiold, will lectur in Chicago, Ill., dur November, in Battle Creek Mich., during December, in Paines-g

ville, Ohio, during January. Will answer calls to locture.

Address as above. J. Francis, Ogdensburg, N. Y. Mrs. Laura DeForce Gordon, Virginia City, Nevada. Isaac P. Greenleaf. Address for the present 82 Washington avenue, Chelsea, Mass., or as above,

K. Graves, author of "Biography of Satan." Address

Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanet address. Treasure City, White Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind. R. D. Goodwin, lecturer, Kirkwood, Mo.

O. B. Hazeltine, Mazo Mania, Wis. Dr. M Henry Houghton. Address Rock Island, Ill. Miss Julia J. Hubbard. Address 3, Cumston street, Boston Moses Hull, Hobart, Lake County, Ind. Mrs S. A. Horton, 24 Wamesit street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmot street, Wor-

ester, Massachusetts

Mrs. F. O. Hyzer, 122 E. Madisonstreet, Baltimore Md. Dr. A. Hunt will receive calls to lecture Sundays. Cold

Water, Michigan.
Dr. E B. Holden, North Clarenden, Vt. Charles Holt, Columbus, Warren Co., Pa. J. D. Hascall, M. D. Address 204 Walnut street, Chicago. J. W. Matthews, Hepworth Illinois,

Dr. William Jordan, Speaker, Wales, Michigan. Wm. H. Johnson, Corry, Pa. Dr. P. T. Joneson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Belvidere, Ill. Abraham James, Pleasantville, Venango Co., Pa., box 34. H. A. fones Sycamore, Ill. S. S. Jones, Drawer 6023, Chicago.

Dr. G. W. Kirbye, speaker. Address this office. George F. Bittridge Buffalo, N. Y. O P. Kellogg, East Trumbull, Ashtabula Co., O. Ira S King, trance speaker, care of Joseph Smith, P. O.

Box 1118, Indianapolis, Ind. C. B. Lynn. Address 567 Main street, Charlestown, Mass. J. S. Loveland Monmouth; Ill.

Mrs. F. A. Logan, Chicago, III. Care of R. P. Journal. W. A Loveland, 35 Bromfield street, Boston. Geo. W. Lusk. Address Battle Creek, Mich. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Mrs. L. W. Litch Address 11 Kneeland st., Boston. Mass Mary E. Langdon, 60 Montgomery street, Jersy City, N. J John A. Lowe. Address box 17, Sutton, Mass.

Miss Mary M. Lyons, 98 East Jefferson st, Syracuse, N. Y James B. Morrison, box 378, Haverhill, Mass. Dr. Leo Miller, Appleton Wis. Dr. John Mathew, Washington, D, C., P. O. box 607, Dr. G. W. Morrill, Jr. Address Boston, Mass. Mrs. Hannah Morse, Joliet, Will County, Ill.
Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn. Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

Charles S. darsh. Address Wonewoc, Juneau Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch. Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J. Emma M. Martin, Birmingham, Mich. Dr. W. H C. Martin, 173 Windsor street, Hartford, Conn

Mrs. J. Munn, Campton, Ill. Prof. R. M. McCord, Centralia, Ill. A. L. E. Nash, lecturer, Rochester, N. Y. C. Norwood, Ottawa. Ill. J. Wm. Van Namer, Monroe, Mich!

Mrs Puffer, trance speaker, South Hanover, Mass. O. S. Poston, Blue Anchor, New Jersey. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Mrs. Pike. Address St. Louis, Mo. Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mass.

M. H. Powell Address, Box 158, Vineland, N. J.

Miss Nettie M. Pease, trance speaker, New Albany, Ind.

M. S. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

J. L. Potter. La Crosse, Wis., care of E. A. Wilson.

Dr W. K. Ripley, box 95, Foxboro', Mass. A. C. Robinson, 111 Fulton street, Brooklyn, N. Y. Dr. P. B Randolph, care box 3352, Boston, Mass. J. T. Rouse, normal speaker, box 408, Galesburg, Illinois Mrs. Jennie S. Rudd, 412 High street, Providence, R. I.

Wm. Rose, M. D. Address box 268, Springfield, O. Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Mrs. Leander Smith, Medium of Whittemore, communications Menooka, Ill.

Austin E. Simmons, Address Woodstock, Vt. H. B. Storer, 56 Pleasant street, Boston, Mass. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn Mrs. H. T. Stearns. Address, Vineland, N. J. E. Sprague, M. D., Schenectady, N. Y. Mrs. Fannie Davis Smith, Milford, Mass Mrs. Nellie Smith, maples Re

Jason Steele, State Missionary, Green Garden, III. J. W Seaver, Byron, N. Y. Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H. Mrs. Elmira W. Smith, 36 Salem street, Portland, Me. Mrs. C. M. Stowe. Address San Jose, Cal. Selah Van Sickle, Greenbush, Mich Mrs. M. E. B. Sawyer, Baldwinsville, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo O.

Mrs. E. W. Sidney, trance speaker, Fitchburg, Mass.

Abram Smith, Esq., Sturgis, Mich.

Elijah R. Swackhammer 177 South 4th street, William . Herman Snow, Liberal Books and Newsdealer, 410 Kearney street, San Francisco, Cal. Mrs. M. S. Townsend. Address Bridgewater, Vt.
J. H. W. Toohey, Room 5, 84 Dearborn Street Chicago, Ill.

Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., P. O. box 392. Hudson Tuttle, Berlin Heights, O. Benjamin Todd, San Francisco, Cal.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, O. Dr. Samuel Underhill, Peru, Ill. Dr. J. Volland, Ann Arbor, Mich.

Henry Van Dorn, trance speaker, Box 486, Beloit, Wis. A. Warren, Beloit, Wis. Mr. S. E. Warner, Drawer 491, Rock Island, Ill. N. Frank White, Providence, R. I. Mrs. M. Macomber Wood, 11 Dewey st., Worcester, Mass. F. L. H. Willis, M. D., 27 West Fourth street, New York. Dr. E. B. Wheelock, speaker, State Center, Iowa.

Dr. J. C. Wilsey, Burlington, Iowa. E. V. Wilson, Lombard, Ill. Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, lass. Henry C. Wright. Address care Bela Marsh, Boston, Mass. Mrs. E. M. Wolcott. Address Danby, Vt. Mrs. Hattie E. Wilson, (colored). Address 70 Tremont

Mrs. Fannie Wheelock, clairvoyant, State Center, Iowa.

street, Boston, Mass. Elijah Woodworth, inspirational speaker, Leslie, Mich. W. F. Wentworth, will lecture in the West where desired Address, Waukegan, care of Geore G. Fergeson. Gilman R. Washburn, Woodstock, Vt. 778 Dr. R. G. Wells, Rochester, N. Y. id al telegoo Prof. E. Whipple, Clyde, O. sond mob doming Asse A. A. Wheelock, Toledo, O. lad seingmon anothers A. B. Whiting, Albion, Mich. acableed at oront? Mrs. Elvirah Wheelock, Janesville, Wis. 10 thoda dold Warren Woolson, trance speaker, Hastings, N. Y. Miss L. T. Whittier, 402 Sycamore st., Milwaukee, Wis.

Zerah C. Whipple. Address Mystic, Gonn. Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473. Mrs. Mary E. Withee, 182 Elm street, Newark, N. J. A. C. Woodruff, Battle Creek, Mich. Miss H. Maria Worthing, Oswege, III. (a vinging) S. H. Wortman, Buffalo, N. Y., box, 1454. Mrs. Juliette Yeaw, address Northboro', Mass. Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory. Mrs. Fannie T. Young. Address care of Banner of Light. E. S. Wheeler Address care of Banner of Light, Boston,

ten been asked by i.esaM N. S. Greenleaf, Lowell, Mass. 20 10104 01 212 Mra Laura De Force Gordon, San Francisco. Cal. W. A. D. Hume. Address West Side P. O., Cleveland, O. Lyman C. Howe, inspirational speaker, Laona, N. Y. James Trask Kenduskong, Me.

Illinois Missionary Eureau. HARVEY A. JONES, President: Mrs. H. F. M BROWN, Vice President: Mrs. Julia N. Marsh, Secretary; Dr. S. J. Ave-

RY, Treasurer. WER SMIT I MISSIONARIES AT LARGE, T. SMITST TOPESTOR

Dr. E. C. Dunn, Rockford, Illinois, P. O. Box 1000. W. F. JAMIERSON, Drawer 5966 Chicago, Illinois.
Societies wishing the services of the Missionaries, should address them personally, or the Secretary of the Bureau. All contributions for the Illinois State Missionary Cause will be acknowledged through this paper each month, Contributions to be sent to Mrs. Julia N. Marsh No. 92 North Dearborn Street, Chicago, Illinois.

Religio-Philosophical Journal

CHICAGO, DECEMBER 26, 1868.

OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
JOHN W. SMITH, S. S. JONES,
PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see Premium lists and Prospectus on eighth page.

Those sending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

8. S. JONES, EDITOR

All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

84, Dearborn Street, Chicago, Ill.

The Pen is mightier than the Sword."

TREATMENT FOR THE INSANE.

The efforts of reformers to better and ameliorate the condition of mankind should be directed to every condition in human life. And in no department is there a more urgent demand for reformation than in the treatment of prisoners and insane persons. Heretofore, an insane person has been regarded as worthy of the most close confinement and severe treatment, often aggravating instead of alleviating the sufferers' malady. Under the old system they were treated as wild beasts, to be looked at only through the iron bars of a cage. And although this severity is in a measure modified, there is evidently, nevertheless ample room for further reformation; to which we earnestly invite the careful and candid attention of every humanitarian and reformer.

In the first place the accommodations for insane persons are entirely inadequate. It is stated ou good authority that in America, one person in every eight hundred and twenty-four is insane, and in five States, Michigan, Indiana, Illinois, Wisconsin and Iowa; there are 15,327 insane persons, while there is accommodation for only 2,000.

And in the second place, the present mode of huddling a large number together in the same pile of buildings together with the present mode of treatment, is pernicious in the extreme. The per centage of cures are known to be deplorably small; the exact amount we have not now at our command.

In England a new system already prevails, to marked advantage, entitled "The Cottage System;" the mere mention of which must strike the reader with its superior advantages.

For particulars concerning this system we are indebted to a contributor of the Chicago *Tribune*, of the 24th ult., who claims to be familiar with it. He says:

As the subject is important and interesting, I will briefly describe an institution, the Melborne Lunatic Asylum, in which the "cottage system" has prevalled for eight years, and of which institution I was a member of the "Board of visitors." The extent of the grounds is 640 acres, or exactly a square mile, on which are erected thirty cottages. each to other cottages there is an attendant, or nurse, whose duty it is to overlook the patients, to see that they take their sleep and meals regularly, to attend to their cleanliness and comfort, to report their condition twice a day to the Surgeon Superintendent, to accompany their charges in their walks, to supervise

them at their games, &c.
For patients whose form of insanity is so severe that they are classed as "violent," there are suitable buildings provided, in which absolutely necessary restrictions, and no more are prescribed. As the health, mentally and physically, of this class of patients becomes improved, they are transferred to buildings where less restraint is imposed, until finally they become immates of the cottages. In these very great freedom is permitted. There are no bars on the windows, no bolts or locks on the doors; there are no sombre, jail like walls on the outside, but an uninterrupt ed expanse of hill and dale, with houses scattered here and there. The grounds are enclosed by a simple three railed fence, through or over which any person can pass; and yet escapes are rarely attempted, and when they do occur the patients frequntly return of their own accord. From various parts of the grounds they can see the general public passing to and fro; and, in a word, there is no appearance of restraint. Occasionally the patients (by this designation the insane are known in the asylum) accompany the attendants to the adjacent towns and villages, and to market; and, to general observers, there is nothing to indicate, either in dress or otherwise, the condition of the patient. His attendant, of course, knows the "sore point," the subject which must not be broached in conversation to his patient, and he accordingly avoids it.

Besides the flower garden attached to each cottage, there are large vegetable gardens for the patients in general, which they take much pleasure and interest in cultivating. Of their own accord they gather vegetables, and generally in suitable quantities, for each meal.

The indoor amusements provided for the patients consist in billiards, bagatelle, draughts, backgammon, dominoes, cards. &c.; the outdoor recreations comprise ball, cricket, gardening, &c. There is besides a fortnightly ball given, to which about fifteeu per cent of the patients are admitted. It is astonishing how polite they are to their partners, how proficient in dancing some of them become, and how rational on most subjects their conversation is. A number of sane, (or such as are considered so, for, according to Dr. Johnson no mind is perfectly sane except the Almighty's) are always invited to the balls; and the mixture of patients with outsiders has a most beneficial effect on the minds of the former, and gradually fit them for the outer world. The decorum and frequently the good-breeding exhibited by the patients in the ball room have been such that I have often been asked by invited guests to point out the insane portion of the assemblage.

SPECIAL NOTICE.

Those who have paid two dollars for a year's subscription for the JOURNAL, when only half its present size, will find the figures on the margin of the paper changed to correspond with its present terms, for so much of their time as was unexpired at the enlargement.

If any one objects thereto, he or she, will oblige, by at once advising us of the fact. It costs us to get out the Journal more than double what it did before its enlargement, yet we would much rather give any subscriber a year's subscription than have a word of complaint, whether well founded or otherwise.

POTENCY OF THE ANCIENT JEWISH CUSTOMS.

The existing institutions in society, such as Boards of Trade, Banks, Insurance offices, Faro Banks, and other gambling institutions generally, would not now be among us if the old Jewish customs had not been so highly venerated, and the property system so ingrafted in its religious dogmas, that to destroy one, would involve the annihilation of the other. For if you destroy the power of mammon you strike a vital blow at what is now termed Christianity, or the religion of the "elect," chosen from among the bloated bond holders and other capitalists, whose trade is oppression.

There is something strange in the human mind, when we reflect that when prosperity in flates a man he often becomes mean and selfish. Generally speaking, wealthy individuals who have been obliged to earn their first thousand dollars by patient and laborious toil become so fixed in their accustomed habits of saving that they find it difficult to apportion their expenses to their incomes; which leads to the excessive accumulation of wealth by them—to their own surprise and that of the public generally.

The habit of saving is commendable, but great care should be exercised that this habit does not descend into parsimony, which degrades the individual.

The evangelical Christians of the present age still pertinaciously cling with a blind and besotted devotion to the customs of the past, to those barbarous and heathenish institutions of "the chosen people of God."

And it is not strange that science patiently and against an ocean of persecution, steadily continues to convince the rational mind of the utter absurdity of the writings of those designing and subtle priests of old.

Convincing proofs, from every age, have no waccumulated to such an extent that none but those individuals of the most bigoted and selfish character, or the ignorant and superstitious masses of unlettered heathen in our midst—give and credence to the writings of the old testament being the result of a special and divine inspiration of a personal God, who is represented asserbeing angry and pleased, and possessing all the caprices and whims of an earthly tyrant.

Oh how can men of learning, famed for the crudition and living in this age of discovery, of two many of the secrets of Nature's laws, where wonders of Astronomical, Geological, and Spiritual science, blindly and persistently grope in the darkness of theological error, and adhere to the religion of their ancestors, and talk of "offended and insulted God," of a crucified God vicarious atonement, fall of man, total depraying ty, sins, devil, hell, fire and brimstone, etc.

THE WHIPPING POST.

A waif which we inserted upon the authority of an exchange, in a late number of the Journal, stated that "the whipping post had be abolished in Delaware." But, through the uty tentive kindness of a friend was copy of the Daily Willmington Commercial of Nov. 18th, 1868, from which we extract the following from the proceedings of the New Castle County Court.

State vs. Charles Wheatley.—The prisoner, who is from Kent county, was arraigned on an indictment for larceny. He, plead "not guilty." The evidence was to the effect that the prisoner left Mr. Shallcross, in Appoquinimink, for whom he had been working, with a pair of patent leather boots belonging to that gentleman, on his feet. He had gone to Mr. Shallcross the Saturday before Little Election. The prisoner had no counsel, and no rebutting testimony was offered. The jury rendered a verdict of guilty. Sentenced to pay restitution money, \$10, pay costs, be whipped on Saturday next with twenty lashes, and be imprisoned six months.

State vs. George Klutch.—Indicted for the larceny of a shirt, the property of Charles Bush. Plead not guilty. The evidence showed that the prisoner, a vagrant, entered the yard of Mr. Bush and took a shirt from the clothes line. He was observed by CatharineHaney, employed in the house, who ran down and caught him and held him until officer Olmstead arrested him with the stolen property in his possession. Verdict, guilty. Sentenced to pay as restitution \$3., to pay costs, be whipped on Saturday next with twenty lashes, be imprisoned one year, and wear a convict's jacket six months.

Matthew Perry, a small colored boy apparently about twelve years old, pleaded guilty to an indictment for the larceny of fifty pounds of pig iron, the property of the Lobdell Car-wheel Tire and Machine Company. The Court sentenced him to pay as restitution money, seventy-five cents, costs, be whipped on Saturday next with twenty lashes, be imprisoned six months, and wear a convict's jacket six months after his discharge. The boy is from Richmond Virginia.

These were a part of the proceedings of one day. Comment can scarcely be considered necessary. It is a wrong so hated that it needs only to be known to demand an immediate abatement.

A NEW PROPOSITION.

Feeling the necessity of giving our Journal a wider circulation among Spiritualists and all other classes of readers, who are willing to know the truth, we propose to send the Religio-Philosophical Journal, for three months to any new subscribers on receipt of twenty-five cents.

We make this proposition for the express purpose of giving our present subscribers an opportunity to contribute twenty-five cents, to put the Journal into the hands of some acquaintance, for three months, that such persons may be the better enabled to judge of Spiritualism and this paper, devoted to its promulgation. Now, friends, a few dollars from each of you who are able to do so, will send the Journal to many of your friends, who through your means, may become not only permanent subscribers to our paper, but fully converted to the truth of our philosophy. No one is too poor to send us at least one quarter of a dollar, for that purpose. It will only pay us for the bare cost of paper at wholesale prices, before it is printed,-come, friends, let us try the experiment. We want to begin at once.

WOMAN'S ADVOCATE.

We are in receipt of the first number of the first volume of a small, neat, yet spicy little paper, flourishing the name which forms the caption to this article.

It hails from Dayton, Ohio; which by the by, is evidently becoming quite a progressive city.

J. J. Belville is proprietor, and A. J. Boyer Editor; both males, we should infer. But no matter—all the better for that; because man owes woman a debt of gratitude, which, we regret to be compelled to admit has been accumulating, both in interest and principal, since the world had a beginning; and which, if not soon paid, or steps taken to liquidate the same, he will become bankrupt in the sight of heaven or the Spirit-world.

It is therefore gratifying to know that a few of the sex to whom we must nolens volens confess we belong, are becoming sufficiently interested or alarmed, to take steps towards an amende honorable.

We believe friend Bellville and Boyer to be in earnest. Their Salutatory has the true ring, which we quote:

After mature deliberation we have determined to begin the publication of the Woman's Advocate, which we devote to the emancipation of Woman from religious, social, political, and moral slavery. We have been actuated to this step, not alone by an innate regard for the welfare of humanity in general, but also by an honest conviction that Woman is in bonds and ought to be free

ought to be free.

We are not alone in our views respecting woman, and the sphere she should occupy,—other fnoble souls are laboring zealously in the work of woman's liberation, and what has hitherto been but superficially considered, has now assumed such formidable proportions, and is arresting the earnest and undivided attention of so many of the leading minds of the age, that it is hoped the day of her redemption is in the immediate future.

immediate future. From the earliest ages to the present, woman has been assigned a position ill-becoming her ennobling and aspiring nature. As the world has progressed from semi-barbarism, and its corresponding evils, intelligence and civilization has gradually superseded the inumbrated theory that obtained in the dark ages, when brute-force served the place of right; and thus woman has been following, at a too great distance in the rear, the advancing footsteps of her brother. Taking this view of the matter, we, with others, consider the present emphatically Woman's Hour.

Woman has never tasted of the sweets of perfect liberty. She cannot, in her present circumscribed condition, appreciate the blessings of a free womanhood. It then remains for man—her brother—to assist her, to elevate her to a position at his side. The ancient allegory places her by the side of her Adam, not at his head nor yet at his feet. God and nature designed her to be a help-mate to man, not a slave to him. And for the establishing of this truth, and demolishing of the false gods at whose feet woman is taught to bow, we shall devote our time and most assiduous labors.

We call upon all men and women who believe in the justice of our cause, to rally to our assistance in this the most gigantic and momentous work of the nineteenth century. Let us sound the tocsin of war, assemble the cohorts the niversal freedom and equality to all, without

We shall from time to time admit, present to a candid world and the good sense of the american people, what we consider the Rights and Wrongs of woman. Feeling confident of the ultimate success of the cause we have espoused, we snomit this the initial number of the Woman's Advocate.

HENRY WARD BEECHER'S SERMONS.

We have made arrangements with J. B. Ford & Co., reporters and publishers of Henry Ward Beecher's sermons (revised by Mr. Beecher himself), for the privilege of publishing the choicest inspirational productions of that most progressive and highly developed man. Many of our readers will be delighted as well as surprised, when they come to read those sermons, to see the wonderful effect that Spiritualism has wrought, within the last twenty years, in changing the whole tenor of thought of the lead. ing minds of the enlightened world. Indeed it is a fact, that Spiritualism has a literature which is being adopted as the highest standard of rational thought by the leading minds of the age. We feel confident that our readers will hail this new enterprise of ours with joy, and will make renewed and effectual efforts to widen the circulation of the Religio-Philosophical Jour-NAL, a paper that is now conceded to be unsurpassed by any newspaper published.

A. C. WOODRUFF AND WIFE.

The above named lecturers, recently from New York where they are both favorably known, are now in the West ready to receive calls to lecture upon the subject of Spiritualism.

They will visit country towns or cities as may be desired, relying upon the friends to make them a reasonable compensation for their services

Mrs. Woodruff, formerly Eliza C. Clark, will be recognized, by many of our readers as one of our best inspirational speakers.

Address A. C. Woodruff, Battle Creek, Michigan.

DR. A. S. HAYWARD.

In another column will be found the advertisment of Dr. Hayward recently from Boston. He comes well recommended as a healing medium. Dr. Hayward is in the prime of life well developed physically and mentally. That he is a first class healing medium is well attested by past experience.

MRS. M. J. CROOKER.

In our columns will be found an advertisement of the above lady. We have long been personally acquainted with her and believe her to be one of the very best healing mediums in the country.

THE RADICAL.

The December Number of the above named valuable Magazine is upon our table, replete with valuable articles from the pens of some of our best American Writers.

Concha, Isabella's General, is said to have been one of her former lovers.

NEWSPAPER DIRECTORY.

G. P. Rowell & Co., the New York Advertising Agents, are about issuing a complete American Newspaper Directory. It is a compilation much needed, since nothing of the kind having any claims to completeness has ever been

Messrs. Rowell & Co. have spared no rains or expense to make the forthcoming work complete. We understand the book will be a handsome octavo volume of about 300 pages, bound in dark cloth, and sold for Five Dollars per

As the publishers are Advertising Agents, their issueing a work containing so much information, usually jealously guarded by those in that business, shows that they are confident of their ability to be of service to advertisers, or they would not so readily place in their hands the means of enabling every one to communicate direct with publishers if they so desire.

THE CHICAGO SOROSIS.

The above is the name of the second Newspaper started and now published in this City as the organs of "Sorosis." This is the organ of "The Chicago Sorosis."

The new paper is very neatly executed(printed at this office) of a large size (sixteen pages) upon good paper (the same quality of the Journal) and ably conducted.—Cynthia H. Leonard and Delia L. Waterman Editors.

Under the Head "Prospectus" it is said:

Our association, "The Chicago Sorosis," has never been more healthy. The meetings are gradually increasing in numbers and interest. Our work is broadening, deepening, and ways and means are developing by which we are enabled to aid and encourage woman. We have fine Library Rooms, and a goodly number of volumes, to which we are making additions through the generous kindness of friends.

The regular meetings of the Association are held at their Library Room every Wednesday at 2 o' clock, No. 27 Major Block, corner of La Salle and Madison streets.

HUMAN RIGHTS.

If all men had their rights instead of the "right to work for a bare pittance," grudgingly paid to them by their tyrannical and cunning employers, we should be a much happier people. If an extravagant and criminal outlay is made of the public money, the authors and abettors of such an act are simply government robbers; and the man who picks your pocket, or breaks open and robs your store, is far more to be respected than a dishonest and corrupt legislator—who, not content with a moderate and reasonable salary, steals enough from Government to make him independent of the laws made and provided to punish criminals.

THE BOOK TRADE.

We are now prepared to furnish not only the Reformatory books mentioned in our published Book-list, but all other standard and popular books of a miscellaneous character, including the latest publications from our most popular publishing nouses.

On receipt of the price of the book and the egular postage (which is four cents for every four ounces and fractional part thereof for bound books, and two cents for every four ounces and fractional part thereof for pamphlets), we will forthwith forward the book or books by mail as per order.

INDUCEMENTS.

Old subscribers who are in arrears, are offered the following inducement to deal justly with us, and help themselves at the same time.

All those who pay up arrearages, to the first of January 1869, and renew their subscriptions for that year, will receive the JOURNAL, from January 1st 1869, to January 1st 1870 for \$2,50.

We really hope, no one oweing us will, for a single day after reading this notice, fail to make the necessary remittance to comply with the above terms.

m edd evradenew work, ii bnes I

Horace Greeley purposes to write, during the year 1869, an elementary work on Political economy, wherein the policy of Protection to Home Industry will be explained and vindicated. This work will first be given to the public through successive issues of The New York Tribune, and will appear in all its editions—Daily, \$10; Semi-Weekly, \$4; Weekly, \$2 per annum.

Literary Notices.

HUMAN NATURE.

The December number of the above named valuable magazine, devoted to Zoistic Science, Phrenology, Psychology, Spiritualism, and popular Anthropology, is upon our table.

Two volumes of this Monthly Journal have already been published and we with pleasure acknowledge our unfeigned gratitude to the publisher for contributing so valuable a work to the liberal literature of the age.

Every number comes fraught with exceedingly interesting and well prepared articles from the pens of many of the best thinkers of England.

the pens of many of the best thinkers of England.

The following is the table of contents of this number:

The Prospects of Medical Science; The Science of Man, By Charles Bray; On Light and its Correlates; The Ideal Attained: being the Story of Two Steadfast Souls, and how they Won their Happiness and Lost it not.

Poetry; Reunion: Psychological Inquiries— Spiritualism and Science: Mr. Davis's "Arabula;" "Nature's Divine Revelations."

Psychological Phenomena—Home's Manifestations; Mesmerism a Spiritual Power; Haunted Houses; The Identity of Spirits.
Reviews. Health Topics; The Hygienic So-

ciety of Great Britain and Ireland; The New Earth Closets; Consumption of Tobacco. American Experience; An extraordinary

Worker: Reports of Progress.

Mrs. Mary Small, of Maine, has 119 great-grand-children.

Lersonal and Local.

The great feature of the week, in Chicago, has been the reunion of the Grand Armies of the West; Tennesee, Cumberland, Ohio and Georgia. Gens. Grant, Sherman, Thomas and a host of other veterans were present, besides a large sprinkling of citizens. The gathering took place, we learn at the suggestion and instigation of Gen. W. T. Sherman, and was an occasion long to be remembered by those participating.

The Union Catholic Library Association Bazaar, are holding a fair at Library Hall, in this city.

"Warrington" has not a very exalted opinion of clericle legislators. He says, "I have seen many a time when I would swap a minister for a rascal, not only for one vote but for a whole session."

Amusements.

Theatrical rivalry is runing high in St. Louis. Fred. Wilson, of the negro minstrels, advertises, as a special attraction, the present of \$100 in greenbacks, in two prizes, to his andiences each night.

Brougham's new theatre, in New York, is approaching completion. It will be open by the middle of December. There will be a great display of mirrors in the interior, and the seats are so arranged that the entire floor of the stage is visible from each.

At the first representation of the new ballet, called "King Candaules," at the great theatre in St. Petersburg, the danseuse, Mlle. Henrietta Dorr, whose benefit it was, received, in addition to other presents, a diadem of diamonds worth 7,000 roubles.

At the Cluny Theatre in Paris, they perform now, every night, a farce, the scene of which is laid in New York, and in which three strongminded American women are the leading characters. They appear on the stage with enormous meerschaums, wear ten pound waterfalls, horsewhip a timid gentleman, swear dreadfully, relate to one another what they have seen at their various club-rooms, make impertinent remarks about the passers-by, and behave in a most wonderful manner. One of them says she was married and divorced seven times. The French writers seem to think that there are plenty of such characters in America, and that the portraits of the women are not exaggerated.

The Dramatic Season was fairly opened at the Opera House, on Monday the 14th. inst., with "The Rightful Heir."

The Managers, C. D. Hess, & Co., are fortutate in securing the services of Mr. Owens; whose dramatic talent is well known and universally acknowledged. He is playing the character of "Butterfly," in Taylor's comedy of "The Victims;" which concludes with "Solon Shingle," in which be acquits himself to the great delight of his au and the concludes with "Solon Shingle," or Mr. Jefferson in Rip Van Winkle, Mr. Owens is said to be in "Solon Shingle,"

Mr. Leffingwell closes his engagement at Mc Vicker's Theatre, on Saturday the 19th inst., to give place to the charming Lotta, who is variously described as "dramatic cocktail," "Compressed Sweetness," ect., by her admirers, who appears on Monday, the 21st., in a new piece, entitled "The Fire Fly," or "The Friend of The Flag," on which occasion a variety of new appointments, scenery, ect., will be brought out.

Of the many sensation dramas which Mr. Aiken has introduced at Col. Wood's Museum, it is universally admitted that "After Dark" eclipses them all. This week has witnessed a full attendance each evening and at the Matinees, which must be a gratifying testimony to the manager of his judgement in making this selection. How long it will run we are not advised; but the public may rest assured that it will be replaced with something equally "takey."

The New Theatre, on Dearborn street, opened as announced, on Monday the 14th inst., to a packed house. Every seat being filled.

The work of construction has been rapid, and but three months elapsed after the foundationstone was laid, ere the building was thrown open for the reception of the public. Although from the limited time allowed, a few of the minor details were yet incomplete, the Dearborn Theatre on this occasion presented an appearance creditable to the city, to the owner, and to the management. It is indeed a beautiful theatre, complete in its arrangements, elegant and chaste in design, and in architectural appointments much to be commended.

The theatre will afford seats for 1,200 persons, and all so arranged that but very few in the en tire auditorium are to be found which do not command an unobstructed view of the stage.

The builder of the theatre is D. R. Brandt, Esq.; the architect, Thomas Tilley; the lesses, D. W. Higbee & Co.; the stage manager, Robert Jones. The stage was arranged and constructed under the immediate supervision of Wallace Hume, and the scenery is the work of Thomas

The building is well ventillated, and also is well warmed from furnaces in the besement. The arrangement of the stage and its machinery combines the latest improvements, and several new and valuable inventions, which are the designs of the stage-builder, and which will enable the company to present spectacular features with increased facility over the old time method of stage shifting and transformations.

NEWSPAPER DIRECTORY.

In another column will be found an advertisement of a General Newspaper Directory, now in press, by Geo. P. Rowell and Co.

This will be a valuable work. For particulars see advertisement.

Several arrests have been made of persons for attempting to incite the working classes to rebel against the existing government in Spain.

LATEST NEWS.

The suffrage question bids fair to claim that, attention in Congress, during its present session, that its importance demands. Four constitutional amendments were introduced in the House on the 14th inst., relating to this question; and were refered to the judiciary committee, which is indisposed to touch the question at present.

It is alleged that there has been an appropriation bribery concerning the Territory of Alaska. The house committee are engaged in an investigation.

The Government Department estimates for the next fiscal year, are estimated at \$300,000.

Senator Morton has introduced a bill prohibiting the sale of gold by the National Treasury. On the 16th., he delivered a speech in favor of this measure, which elicited marked attention. FOREIGN.

The situation in Spain is critical, and the prospects for a bloody revolution are gaining. Foreigners have left Cadiz.

Gen. Roda had issued a proclamation, but notwithstanding this the bitterness between the Republicans and Monarchists was increasing.

There is a cloud speck of war, over what is familiarly known as the "Eastern Question." The Sublime Porte had issued his Ultimatum, making certain requirements of the government at Athens, to be complied with in five days. But the European powers all recommend moderation, and it is hoped that their council and influence will prevent hostilities.

Our very latest advices are, that Greece has rejected the Sultan's ultimatum, and that hostilities had actually commenced.

LIFE'S UNFOLDINGS. OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

S. S. JONES, Publisher. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-TION PRINTERS.

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attention lie. scientific lectures have been given to attentive lis-teners. Of himself, he can only say he is an uned-ucated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing" treats

of man as the grand objective ultimate of Life's

In all the conditions of Life's unfoldings there is is a principle which rules all things for one eternal ultimate good. All orders are in the unfoldidg of elements of mind. All mind is the element of Life to such an extent as that it can comprehent the to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

The next sub-head treats of "gravitation, organization &c., the author says:

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfoldment of Man's organization, and all things portaining thereto. things pertaining thereto.

On page twenty-four the author treats of "the way mediums paint likenssses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

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Dedication Meeting.

There will be a meeting in Hillsdale, Michigan, for the purpose of dedicating the new Hall. To commence Friday December 25th, and continue over Sunday. Mr. A. B. French, of Ohio, Mrs. S. A. Horton, Col. D. M. Fox and others are expected. On Saturday ovening there will be a supper, with toasts, sociable, and a good time generally. We hope as many of the friends as can will be present. Arrange ments will be made to entertain those from abroad.

Per order of Committee Earon Wilnum Pres't

SPECIAL NOTICES.

Panorama of Wonders.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Neg-

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J. M. PEEBLES.

St. Louis, Mo., Nov., 1868.

Taylor's Patent Bed Springs.

In another column will be found the advertisement of the

above named bed springs. We can speak from observatiou; and declare them to be a superior article-very cheap and free from many of the objectionable features of most "bed springs."

Scarcely a family will do without them when once ac quainted with the luxury of a nice spring bed to rest weary

Canvassers for these springs will find it a fine paying business. Their whole weight is only twenty-five pounds, and they can be packed into a small bundle to be carried under the arm, and are easily put upon the bedstead by any one.
Send to Jay. C. Taylor Aun Arbor, Mich. for a circular and

Obituary.

Passed to the higher and better life, from Conneaut, Ohio, on the 6th of November, 1868, Mrs. Anna, consort of Asa W. W. Hickox, aged seventy-three years and six months.

The deceased for about nine months experienced very painful suffering, which she endured with Christian fortitude and calm and humble resignation to the will of her Divine Fath er; and from the time of her prostration expressed an ardent desire to go home to her Heavenly Father's mansions and be reunited with the dear kindred and friends who had preceded her to that celestial abode; and very often was that desire repeated, which we trust her happy and emancipa ted spirit is now joyfully realizing.

Mrs. Hickox, for nearly forty years, was a consistent mem ber of a Calvinistic Baptist Church, which relation she sus tained at the time of her departure; but about eighteen years since she became fully convinced of the reality of spirit communion, which cheered and animated her amid many scenes of trial and affliction and especially as her happy spirit neared the immortal shores. Il Jadi would van

" Oh! I see the shining angels Gather round my dying bed, just sayrqzo With their harps and crowns of glory,

While celestial songs were ringing
Through the heavenly courts above, Seraphs came from glory bringing

Blessed words of peace and love."

Had at MADVERTISEMENTS. o config ou

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OR, ABUSES OF THE SEXUAL FUNCTION, bat Christ-like, M.D. Hille like life, do

Dr. Miller brings forward a great amount of facts in support of his views concerning the laws of animal life, and applies them to the tractical interest of education in a lucid and forcible mainer. His book is written in the graye and serious tone becoming the importance of the subject, and is well adapted to awaken the attention of parents and teachers to a sense of their duty to the young, and to impress the public mind with a knowledge of physiological principlef that ought not to be restricted to the medical profession.—

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A Panorama

WONDERS

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POSITIVE

AND

NEGATIVE POWDERS

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child of Deafness of six years duration There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the POSITIVE AND NEGA-TIVE POWDERS have cured his child of Cholera Morbus, his wife of Chills and Fever and Enlarged Spleen, and his neighbor of Neuralgia; and there is one from Mrs. M. Calvin, of Danby Four Corners Vt., informing me that the GREAT SPIRITUAL REMEDY, the POSITIVE AND NEGA-TIVE POWDERS, have cured her bushand of Jaundice, and of that unmanageable disease, Diabetes; her daughter of Erysipelas, and herself of Neu-

In one case, it is a lady in Sacramento Cal., who is cured of Catarrh by the POWDERS, and who straight way administers them to others, and "cures up Spasms, Fevers, Measles, and fairly routes everything;" in another case, as reported by Mrs. P. W. Williams, of Watervill, Me., it is a lady whose eyesight is restored from a state of Blindness caused by a shock of Palsy two years

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ports that the doctors declare that Mrs. Melvin Lincoln must die in three days, and thereupon she takes the POWrah, Iowa, reports that the brakfast rah, Iowa, reports that the box sent to himself cured his wife of Kidney Complaint, and his grandson of Croup. On the one hand Nelson S. Woods, of Swan City, Nebraska shouts that the POWDERS have "knocked his rheumatism higher than a kite"; on the other, a neighbor of H. Webster, of East Pembroke, N. Y., declares that he will not take one hundred dollars for his half box of Powders because with the other half he cured his Cough and Kidney Complaint of four years standing. Seth Tobey, of Tunnel City, Wi., has his hearing restored; and Jacob L. Sargent of Plainview, Minn, has

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The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful beyond all procedent.

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THE NEGATIVE POWDERS CURE Paralysis, or Palsy; Amaurosis and deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision; Catalepsy; all Low Fevers, such as the Typhoid, and the Typhus; extreme Nervous or Muscular Prostration or Relaxation.

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Unto Thee, Parent of all past, present and future time—the all-prevading, ever-mindful and never-ceasing power-actuating every thought and motion-developing and unfolding in wisdom and truth every immortal soul. We realize in part Thy power, and feel that everything is in accordance with Thy will. We believe that we as children of Infinite parents possess that which is in accordance with the design of Infinite wisdom.

With all seeming imperfections and discordant natures-with all the cares and trials which at times seem to us almost unbearable, and with the contentions and discordant feelings manifested one towards another-war, with its devestations and horrors-all, yes all these, are Thy works, oh, Inflinte Parent of Light.

Yet above all these we find and realize the beauties with which Thou hast surrounded us -the flowers, the birds, the glorious sunshinethe happy smiles of true friendship-these are greater and far more powerful; and when we are guided by the wisdom of our divinely loving parents, have power to expel all darkness and gloom from the soul.

May we all realize that we are the children of Thee, oh, our loving parent, and may we love one another, and ever have inscribed upon our banners, and live up to the motto, "Do unto others as ye would that they should do unto you."

HENRY L. SCOTT.

Before I died I found it quite natural for me to reason. Every new truth, every great accomplishment-no matter in what form-has been dreaded by the theological world, and charged with having its origin with-you all know who I mean- the devil.

I want you to think of this-you now enjoy the benefit of those truths. You would be very miserable without them, so would the members of your own family around you be miserable, deprived of the benefits of those mighty truths-yes, you would be wretched if those truths, which had their supposed origin with his Satanic majesty, were taken from you,

The spiritual and the material are so closely connecetd that the inhabitants of both can hold communion with one another, thereby removing all the horrors of death, and making individuals upon both planes much happier. Take that truth from you, and you would be a wretched man. I do not want to force you out of your way, or have you believe anything ridiculous or absurd of itself. That you may not be in the dark, shut out in the cold, I would have you enjoy communion with your friends departedto seek communion with them.

It is not so much because people have been prejudiced and bigoted, that the persons on the spirit plane manifested them its nature more ethereal. And inasmuch as the material world, in which you now exist, has reached a high plane of refinement, individuals upon the spirit plane can manifest themselves to you. That is my course of reasoning.

You would like to have me go on and explain how it is that I can talk and manifest myself through the organism of another. I am not going to explain it now—that is all the reason I give. It is not because I cannot do it, but because I do not feel to do it.

I am not going to try to move you out of your way, but simply to tell you what is for your good. Use a little reason, and if by that course you are called fanatical or insane, remember that the calling is not always the truth. Calling a person insane, does not make him

I want you to think a little—reason a little. It has been no trouble for me to say what I have. Have not put myself out in the least.

I have visited these persons here gathered together, who have been kind enough to give me their attention; and this gentleman [alluding to the reporter] has also been kind enough to give you a fair and correct report of what I have said. It costs you nothing-only your time to read-and it is well that you should read a little to agitate thought.

I am obliged to these friends, very much obliged, and hope that you will feel it a duty, and also a pleasure, to let them know that you received this message, and recognized your brother, Henry L. Scott.

GEORGE DOLE.

I came here for the purpose of giving a word or two to my mother and my wife, with your permission.

I will endeavor to give these few words just as briefly as possible. Whatever mistakes I make, dear mother and beloved wife, you must attribute to the means through which I manifest myself, and not to me as an individualized be-

You often desired, prayed and implored God, the giver of all goodness, to permit me to speak to you, if it was possible for any person to speak.

I am not going to blame you in the least for anything you have done, or for anything you have said, but I do want you, when you read this, to let your reason act a little. Now this may not be exactly like me. I may do better some time. I do the best I can now. I want to tell you how very strange, and unlike anything that I had expected to see, was everything here. Everything and every person was lost to me. For several days I was lost to myself, if not to God. Those days were the ones that you suffered the most. It was when you laid away my body, took the last look, and you expected that you

had heard the last word from me until you would meet me in heaven.

There are a good many things about business affairs that I would like to tell you of, but I know full well that you could not receive advice in regard to business, because you think I am beyond such things-should not interest myself in them. If I am beyond business relations, I am not beyond the ties that bind kindred and loving souls together. If I am not beyond such ties, I am not beyond that which interests you. There are two different views to take of this-two different constructions. You look well upon the one side; now I want you to look at the other.

Five years and four months since I dieddied to you in form, but not in feeling. It is a little over two years since you prayed so earnestly to hear from me. Now, you think, it has been so long since, that it is no use for you to look. But I want you to remember this: all your prayers are not answered within a day or a week, a month or a year, and it is but two years now. It will not be two years longer before there will be several that are near and dear to you-to mother, as near as myself, to my wife, not so near. They will come here, and your attention will be drawn to this plane of life and this mode of conversing or talking.

I do not tell you this to make you trouble; but I want you to know that I can see it and know it, and I want you to be prepared for it. I want you to reason upon this. You will not feel as badly when they come as you did when I came. Be happy, be cheerful, and trust in the Father that cares well for all of His children. Have confidence in Him for the future. Believe in all that is good. Seek every opportunity to converse with me, and I will do the same to converse with you, and when I come again I will tell you in regard to those business matters of which I have told you here.

It is a pleasure for me to talk here, but it is not so easy.

I am still, in spite of all the changes through which you have passed, and through which l have passed, your dutiful son and loving husband, George Dole. [To the reporter.] Remember the name, for if there is one mistake, even in that one thing, [spelling the name,] it would cause them to waver in their minds about the whole. The other night, in your prayer, you said, "My son, when you do come, give me your name. Give it to me in full, and tell me why it was that I called you George." It was for your brother who was lost at sea, that you named me George. [To the reporter.] I thank you, sir, for your kindness to me. [You are

SAM TERRY.

That man that was just here tells about "trust in God." If God does all things, He does them well. But I do rot believe that He does all things. A man is put into the world without his consent, and taken out against his wishesbefore he has lived half his days out, and I am not satisfied-I mean with the way I was taken out of the world. I do not believe God did it. I believe He is just-do not believe that He does everything; that's the ideas that I want to tell you, but I cannot, because it is not worth while. I did not promise certain and sure. I told you if God would give me the power-and I now want to keep my promise. Rough as I was, hard as I was, I helped people in need.

There are so many confounded laws that I do not know as we can believe in anything. By thunder, I do not believe they can believe their own senses. I will tell you why, because the devil of it is they say motion is quicker than sight, and that you can be deceived when you see, and yet sight is the best sense you have got. It is a grand discomfuddled mess.

Well, now, if I talked like an angel here you would say there was some mistake about it. After a body is dead he is just the same.

There is Bronson-Bronson-yes, that is ithe was-well-just as good a Christian as they had, and, by George, he is just the same as he was-no more angel than I am. So you see that Christ-like views, and Christ-like life, do not make you an angel after you get here. I don't believe, if God is what He is represented to be, that He puts people into the world and jerks them out again-gets them into the world, and jumps them out again-just for a pastime. But it is not so-no wisdom in it. It is no use for me to try to get sympathy by palavering to my folks to make them believe that I am better than I am. I am myself, and would not be anybody else anyhow, for I tell you, the long and the short of it is, I have never seen anybody but what had failings.

You wanted me to tell you how things are, etc., etc. I find things just exactly as nice as before I left you. A good many persons here have told me that this world is just what you make it. Now, that is a lie, for the world is already made, by thunder!

I am not altogether suited. I cannot be suited. I have watched round here, I know-and everybody-well, a good share, are afraid of saying anything that will not come up to their ideas of heaven. What is the use of telling a fine story when it is no such a thing? There are folks dying every day-coming here every day. Some are Christians, you thought, and some that you thought were the worst come right along here, and, for my part, I do not see any great difference between them and the Chris-

If I had the management of things, I would let everybody tell where they belonged, have them know all that was for them to know.

[To the audience.] You can all take it as cool as you have a mind to, but you will find it so when you get here. [Were you always a litile restless?] I don't know what you mean by restless. [Why, moving about uneasily,] No, I am not restless. It was the devilish doctors. If I had been let alone I would have come out all right. I would have got through all the sickness, but there was so much confounded, rediculous stuff, so I took it and took it. I am Now I think I hear you ask, How do you know

just what I am anyhow. I don't know whether God made me, or the devil made me, or who made me, but I will always be just what I am. [Apparently conversing with another spirit.] Don't you worry. I will go when I am ready. [Who is it you are conversing with?] Well, some folks same as I am, trying to come. But I have got possession, and mean to keep it. Possession is supposed to be a strong point in law.] Well, I am going to keep possession until I get ready to go away.

I do not care about giving you any advice. I know what you would say, that I was not in a condition to give you any, but I can give you advice in one or two things. Unless you want to die when you get sick, don't have anything to do with the doctors. If you do not want to get fooled when you get here, you need not expect to see a nice place. You will get almightily fooled if you do. Two things I know. I have not learned them from any book-I know them myself. [Apparently addressing a spirit.] [Don't worry. I expect that when I go there will be a chance for you.

If everybody would tell just what they know, and let the devilish doctors go-if that had been done, I would have been with you now. The doctors don't know anything about you when you are sick-just a mere grab catch affair. They make believe they know all about you, for the sake of getting some money. I am not

Uncle Hultz can smooth things over, and make them just as nice as he has a mind to, by thunder! It is just like a plaster-on one side it is all smooth and nice, but go round on the other side, and it is all rough as the devil. [To the reporter.] You may just say, sir, that Sam Terry is not going to send any love, or anything else. Do not know as I shall try to be contented until things turn up right.

[To reporter.] I am pretty well obliged to you for what you have done, sir. [Would you not be happier to look upon the bright side?] What the devil is the use when the back side of the plastering is rough as the devil? [You need not look on the rough side.] Oh, yes, that is the way with the doctors and the rest of you. [To the reporter.] Good day. [Good day.] He said good day very nicely, by thunder !--g-o-o-d d-a-y !

Our Children.

"A child is born; now take the germ and make it A bud of moral beauty. Let the dews Of knowledge, and the light of virtue, wake it In richest fragrance and in purest hues; For soon the gathering hand of death will break it From its weak stem of life, and it shall lose All power to charm; but if that lovely flower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

THE CHICKEN'S MISTAKE.

A LITTLE downy chicken, one day Asked leave to go on the water, Where she saw a duck with her brood at play, Swimming and splashing about her.

When her mother would't let her:
"If the ducks can
Are they are rigger or better? Then the old hen answered: "Listen to me' And hush your foolish talking;

Just look at your feet, and you will see 180 M They were only made for walking." But chicky wistfully eyed the brook, And didn't half believe her;

' Such stories couldn't deceive her And, as her mother was scratching the ground, She muttered lower and lower "I know I can go there and not be drowned,

For she seemed to say, by a knowing look

And so I think I'll show her." Then she madee a plunge where the stream was deep, But saw to late her blunder; and of boldsting

For she had hardly time to peep Ere her fooolish head went under. And now I hope her fate will show The mystery reading

That those who are older sometimes know What you will do well in heeding. That each content in his place should dwell, And enuy not his brother; THOM And any part is acted well Is just as good as another, to tnaw edt ni ers od

For we all have our proper sphere below, And this is a truth worth knowing: You will come to grief if you try to go Where you never was made for going.

A TALK WITH THE CHILDREN ABOUT GOD. Read Before the Children's Progressive Lyceum, October, 1868.dita bas

BY A LADY OF CHICAGO. [Concluded from last week.] a to Hiw over

But truly wise men and women, and many little children, are like our little boy; and are not afraid of the thunder and lightning, and rain, but it makes them think about God; and when the thunder storm is past, and they breath easier, and the air is sweet and invigorating and the leaves on the trees are all clean and glistening in the sun, and the flowers lift up their little heads again, and all nature is made better by it; then they think that God is in the thunder storm, as well as in shunshine; and that it may be so in every thing else, that appears to him to be against them.

And now I hear the little ones asking, How could God get wet? And to answer this question, What is God? Almost every one who thinks at all, thinks that God is a spirit, but the puzzle is to know what spirit is, and I will try to explain to you what I know about it.

I told you that God is in every thing. He is in little animalculæs that live in a drop of water; and to them this tiny drop of water is a world and a teacupful, is a Universe; and they are so small that they" are measured by thousandths of inches, and can only be seen with the aid of a microscope; and then He is in the biggest tree that grows in the forest, or in the largest animal that roams o'er the desert; and He is also in the little seed you may plant in the ground

He is in every thing, however large or

this? If you will come with me (in imagination) you can know as much about it, as I do.

It is a warm spring morning, and the ground in the garden has been all dug up, and turned over, and then made into nice beds, so that the little seeds can be put to bed and covered up from the broad sunlight, all in the dark and left there to germinate.

We will have some little flower seeds, and put them into their tiny nests, and be very careful not to smother them with too many bed clothes; for we do not want them to stay down there always.

Now they are all tucked up nicely, and left there for a time to germinate, but as we wish to see how this is done, we will prematurely examine some of them, that is uncover them before they are ready to get up themselves.

Why! How is this? Here is the old seed, but something is coming out of it; it looks like a little piece of thread; now where did this come from? We cannot see that the ground has been disturbed, or the seed cut open to put it into it, but on the contrary this little germ, as it is called, has opened the old seed and crept out of it, all of itself; for there does not appear to be any way, that it could have been put there by any one else. How then could it get there? and only think how strong that little seed was, it was like a giants castle, compared with this very tender liltle germ; and yet look, why this little weak thing has rent it entirely open? Here is another germ which is a little more de veloped, and it is getting to be quite independent of its old house, and only clings to it a very little, and seems quite ready to leave it altogether.

Now let us try as we will to solve this mystery let us hunt all around among these dark brown particles of dirt, or let us follow these rays of light which has penetrated into their little nests, and warmed them into life; or study all the elements that make up these little plants which are so silently and stealthily waking up in these little seeds, and we shall find that each of these elements, even the dirt beds are alive in the same way that these little seeds are; and though we can pronounce all the hard botanical names given to each part of this little plant, and tell all the scientific names of the various elements at work upon it, such as air, light, heat, &c, yet we have not found out the secret of its being. And this life principle is what we call God!

But perhaps this life principle after all, is nothing but chance, and some men and women who think themselves very learned, think so. But we will study the beautiful illustrated book of nature, and see if we can find out; and now let us see about this little germ, and ascertain whether it only just happened to grow out of this little seed; perhaps the next seed will grow into something else; it may be some uncouth looking thing, and turn its stem downwards into the earth and blossom, or try to down there

Let us examine them more closely! ah! here is a germ, that has grown up almost to the open sunlight; it has made a little crack in the gound and we can just see a little blade of green, why read to is and so is another and another and still another, and so are all these germs we have examined; they are all beautiful and symmetrical, and are growing up to become, some kind of plant, with little veins running through their leaves; and beautiful cups, fringed with leaves of lovely colors, forming such a sweet picture, and every part is very perfect. This does not look like chance, or it happened so, there is intelligence here; no man could do all these so perfectly.

He can it is true make the beds, and surround the seed with the elements necessary to its germination, but the intelligent life principle which nakes it grow into a particular kind of plant he cannot place there.

And yet though you cannot see it with your eyes, or handle it with your little hands, or taste it or smell or even hear it, though your bodily powers may be all awake and trying to, yet you may know, that it is a real power, an intelligent principle, and for want of a better way to express the idea we call it God.

You see now that all we can know of God, is what we may learn through the various manifestations of intelligence in the works of nature around us, and within ourselves.

It has been truly said that God is all and in all. That is, that in all the Universe, we know of no place or condition or thing, but is full of intelligence, and seems to be intelligent in and of itself like the seeds in your garden, and though all material forms seem to die or lose their present appearance of beauty; yet they are never lost but are reformed into something else. So that matter and spirit, are ever united, and are continually acting and reacting together, so that they are eternally one. This unity you can see in your own organization. Your mind manifests itself through your bodily powers. You eannot speak your thoughts, except you use your tongue, and yet your tongue does not think. It is just so with your eyes or ears or hands or feet. The intelligence within you moves all these just as it chooses to: so when you would look in any particular direction, your mind or intelligence uses the eye for that purpose. Some minds wanted to see further than the unassisted eye could penatrate, and so they contrived the telescope to help the vision, and then they could see an immence distance, and in this manner they learned very much about the planets and other heavenly bodies, that were not known before. But you can see that this wonderful intelligence still had to use material forms to investigate these things with. It analyzes minute objects, to see what might be in a drop of water, and what made the difference between different liquids &c. &c. and so this intelligence conceived the idea of the microscope, but it was obliged to use the physical powers to make it, and so it is with every thing we can conceive of. God and nature, or Spirit and matter are wedded. God or intelligence being the spirit or mind of the Universe, and matter

how these two principles work together and form the smallest atom, to the Sun shining in its noon tide splendor. Every form of life is seemingly individualized, and seeks its own nourishment. As potatoes planted in a dark cellar will throw out their long pale tops like a vine, and go in search of a ray of light. It will move steadly forward, toward one single spot of sunshine, until it, will put out its sickly leaves and grow

We are told that large herds of buffalows, and wild horses, will travel hundreds of miles to obtain salt, and indeed there is not any form of life, but does the same thing, seeks a supply for its natural wants.

Now my dear children, if all these forms of beauty that we see around us and our own forms also are parts of Gods body. Was not the little boy right, when he thought that God got wet during that severe storm? All the big trees with their velvet leaves, and all the fragrant and beautiful flowers, and eyen the little boys who were out in that shower, were patted with its descending drops, so that every thing in that part of the country that was out of doors, had a refreshing shower bath, to make it clear and bright, to invigorate, and beautify it, and when the splendid rain-bow spanned the heavens, and threatning clouds became one mass of purple and golden tinted vapor, and the setting sun shone in resplendent glory over all the landscape, as it descended in the western horizon; it seemed to me, that God had clothed himself, with regal garments, and had bedecked his glorious body with brilliant diamonds of celestial glory; that we might learn to trust in him, as a mighty Potentate whose Omnipotent Power would shield us from all harm, and whose loving kindness and tender mercies are over all his works.

Address.

To Spiriualists, Progressive Thinkers, and Those Outside of the Orthodox Churches, Greeting.

DEAR FRIENDS:-We take the liberty of addressing you in the language of earnestness and sincerity to engage with your whole souls in a work that we believe, is for the interests of humanity, both in this and the succeeding cycles of eternity; and we say,

First. That we have no quarrels with orthodoxy, or any sectarian creeds in the war-spirits of destructiveness, and force or unkindness. Orthodoxy, has, and is, fulfilling; its mission, as all other sectarian creeds and professions, in the grand march of progression and unfoldment of humanity. We bid them God speed in all good works, and that they have much that is good we are not only free to confess, but acknowledge the same gratefully and hopefully.

We introduce our own theory, not as an antagonist, but as a competitor, to outdistance Orthodoxy and creeds and professions, by its higher and illimitable illumination, and by its claim to outwork the essence of good or God within each individual of all humanity into harmonious and happy accord with the Divine Mind or God-spirit controls and pervades all things in the Infinite Universe.

Orthodoxy bids its adherents to take the Bible as the summon bonum-the ultimate of good to each and all human souls, and without its acceptation as prescribed by its various rules of faith and practice, the soul must suffer inconceivable and indescribable torments in an illimitable and infinte Hell.

It preaches Christ and him crucified, without which the whole human race, from the transgression of Adam in the garden by eating the forbidden fruit, would be irrevocably dammed to torments of an endless Hell, and that too by the Infinte Creator and God.

It teaches that countless millions that have and will pass through the apotheosis called death, are, and will be in that never ending Hell of torment, because they have not and will not accept the saving grace of the Bible Gospels.

But, notwithstanding these terrible preachings, and teachings, and awful charact ristics given to the Divine Mind or God-spirit of the Universe, the inner spirit of goodness or God in the human soul wells up, so to speak, and we find those of the orthodox creeds, with those of no creeds, engaging in works of mercy, and love, and humanity. The eleemosynary institutions, homes for orphans, and asylums for the unfortunate and afflicted of humanity, save for the unfortunate classes called criminals—so from prenatal, and surrounding conditions and circumstances, who are yet outside this humanitarian impulse, are proud monuments of the uprising and outgushing of the essence of goodness or God in the human soul, and clogged as it may be by orthodoxy or creeds, will outwork to the glory of God and the credit of hums nity. Orthodoxy claims to be the principal patron of these humanitarian works, and we care not who claims merit for them, since the works themselves prove what we claim, that is, that the essence of goodness or God in the human soul will outwork into harmonious and happy accord with the Divine Mind or God Spirit, that controls and pervades all things in the Infintite Universe.

Orthodoxy claims that the Bible is an infallible plenary and ultimate rule of faith and practice given by God himself through His holy prophets and inspired minds directly to mankind. If our reasons and intuitions dissent from this, we are told that they must be crucified upon the altar of unquestionable faith—that reason is carnal, and intuition not to be trusted, if not in accord with orthodox teachings.

It seems to us, with all due deference, since there is no living witness to testify to us of the divine authenticity of the Bible, and since its production was completed hundreds of years before we were born, that the whole question as to its divine authenticity, as well as what it prescribes as to faith and practice, are submitted to the determination of our reasons and intutions individually, that is, that each individual has for himself or herself the whole question to determine. The whole question is one of evidence, It is very interresting and beautiful to observe that each individual must determine. Ortho-

doxy has two sets, or classes of evidence on which they maintain the Divinity and infalliblity of the Bible, viz.: First, the external, consisting of traditions and historical writings; and secondly, the internal or what its contents show. Orthodoxy claims that these two general classes of evidence are sufficient to establish their claim to the infallibility of the Bible. Why? Not because it is inspired so to claim, because with it. inspiration and communications from God, spirits, or angels to mankind, ceased with the completion of the Bible. Hence, their reasons and intuitions are the sole arbiters, and the basis of the whole orthodox superstructure. Is it not plain, therefore, that notwithstanding the crusade that orthodoxy is constantly making against the use of reason, when it conflicts with its infalliblity of the Bible, and much more its authority; that it rests and rears this very infallibility upon the authority alone of their reasons. If orthodoxy should pluck the beam out of its own eye, might it not see more clearly to pluck the mote out of its neighbors'? Thus, individual reason and intuition always has been, and always will be, the sole authority upon which the individual must rest for weal or woe.

We affirm, that the Bible has much of good in it, like the Al Koran of the Mahomedans, the Book of Mormon, the Shaster of the Hindoos, the Zendavesta of the Persians, and other socalled sacred writings, including the productions of Swedenborg, and Andrew Jackson Davis, the so-called Poughkeepsie Seer, and alike refer themselves to the indivdual reason and intuition of each person for acceptance or rejection. So of all books, speeches, and communications, whether from spirits in, or out of the form-reason and intuition, we affirm, are, and must be, of each individual the sole and only arbiter for such individual.

No one, we apprehend, will gainsay, that orthodoxy, as well as all other forms, ecclesiastical, civil, or political, is man's formation, but when once completed and canonized, as the Catholic and other orthodox churches and forms of religion, Monarchy, absolute and limited, Democracy, Republicanism, and mixture of various forms as in the constitution of the United States, and several States, becomes authority overriding the authority of the | individual reason and intuition to the authority of the canonized form, by reason of education, prenatal conditions, popularity, respectability, fashion and the thousands of means brought to bear, and thus the creature of man becomes and is thereafter men's creator, or moulder, so far as to mould the individuals into the form, or likeness of itself, so to speak.

The individuals of the Catholic Church, after it is established, are so from the various conditions and appliances brought to bear upon them. One might as well be out of the world as out of the fashion, so those in the midst of Catholicism are Catholics, and so of the different churches and institutions, whether ecclesiastical, civil, or political.

But, notwithstanding the authority of church, and state, and institutionalism generally, as we have before said, the essence of goodness or God in the individual struggles outward to more and greater light and liberty. All the way up as we trace the pathway of humanity on this planet, we find noble instances which challenge and receive our admiration. The son of Joseph and Mary of Nazareth, John Calvin, Martin Luther, John Wesley, Anna Lee, and others, are specimens in the religious world, who rebelled against the forms, creeds, and religious institutions of their days, and came up into higher light and liberty, through persecution, sufferings, and sometimes death.

When Harvey discovered, and promulgated the fact of the circulation of the blood in the human system, he was derided by the medical profession, physiologists, and the so-called scientific world of his day. Hanneman, the founder of Homeopathy, was derided by the Allopathic profession; and vaccination to prevent the deadly effect of small pox, met with contempt, as all advances in medicine, or physiology, will in the future, while institutional authority remains. Geology, because it demonstrated that our earth is vastly older than six thousand years, the age given by the chronology of the Bible, invoked the wrath of all orthodoxy.

The Ptolemyian system of Astronomy, that the world is flat, and the sun, moon, and other planets and orbs, pass around the earth, as the center, was in accord with the orthodoxy of that time, and sanctioned by the Bible, as then interpreted; and the founders of the Copernican theory, teaching that the sun is the center of the solar system, and the earth, moon, and other planets perform their revolutions around it, besides the diural revolutions of the earth upon its own axis, were persecuted, condemned, and made to foreswear, by the Priests and dignitaries of the orthodox church, the theory which is now held as true by church and state. Galileo was a marked sufferer for propounding and enforcing this now generally accepted astronomi-

Washington, Hancock, Adams, and their compeers of the revolution, because they rebelled against the tyranny of the British Government, and inaugurated the present system in the United States, were held as rebels, and traitors, and a price was set upon their heads.

Kossuth, because he sought liberty for the people of his country, is doomed to exile. And so we might name scores who have been defeated and have suffered because they sought more and higher liberty for their people.

Fulton, for attempting the navigation of rivers with the steam engine, was condemned as a visionary by the then savans of wisdom. So DeWitt Clinton, for urging the connection of the Hudson River with those of Lake Erie, by the now grand Erie canal, was regarded as an impracticable dreamer and enthusiast.

Phrenology had its oppositions, Mesmerism its condemnations, and Spiritualism now stands as a target for the solid shot of orthodoxy, creeds, and authority.

[To be continued.]

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Dr. T. J. Lewis of Chicago, writes me asking "What are the physical or spiritual requisites, by which mediumship is made to exhibit itself through the human body?"

The Dr. writes, "I have asked many times, and of various parties-and yet, the question is unanswered. Will you answer, through the columns of the Religio-Philosophical Jour-NAL. In answer I can only give my views from spirit teachings, and a long and practicle experience.

First. Mediumship depends not on mind, but on matter; every mind in the animal kingdom, is subjective to spirit influences, be it man or beast, when the skin or outer covering of the animal will warrant it. The quality of the mind, will always determine the character of the phenomena. If you want the physical phenomena only, you need not pay much attention to the quality of mind, or quantity of the medium's brains or culture thereof. A flea can draw three times its own weight, so can a man; this is a phenomena of muscular strength only, and common to life everywhere.

Spirit phenomena, depends on the conditions of the physical man-not his mind; the cuticle and nerve--not the brains.

Second. Phenomena, is two-fold, physical and mental; the physical may be divided into two classes. The first, having motion without intelligence; the second, intelligent physical action. The purely mental, that that draws word pictures, the teacher, poet, and thinker.

Third. Man has three physical peculiarities not found in any other animal. We will classify them as follows: First. The cold clammy, or sticky skin-all persons having this peculiar cuticle, are good subjects for spirit influence, the Mesmerizer-Revivalist, Penitentiary, Lu natic Asylum and Prostitution; not that they are inherently evil, or worse by nature, than other members of the human family, but, in that they are more exposed. They are subjective alike, to good, and evil influences. From this class of the human family, comes all of our physical mediums; the Davenport Brothers, the Ferrises, the Miss Lords and others. All of these, have brains enough to keep to their physical mediumships. H. Melville Fay, Von Vleck, Bly, McQueen, and others-good mediums; but lack stand-up-a-tiveness, cannot resist temptation-hence, fall into the hands of the Philistians and betray their Master. All of these have cold viscous, sticky skins. This condition of the system being a good conductor, hence, accessible to spirit influence, and are easily affected by animal-magnetism, or spiritsessing this viscous outer skin—a spirit can influence to a greater or less extent for physical риепоmena.

Second. Persons, having warm viscous skins, are also, subject to influences of a mental character as a rule, perspire freely; of this class, come our poets, philosophers, sweet singers and seers. And out of five-hundred mediums that I have met, all the physical mediums have the cold clammy cuticle, and the mental ones, the warm viscous cuticle.

Third. All persons having a dry warm silky cuticle, free from viscous conditions, are not mediums; cannot be influenced by man or spirit, through animal magnetism, or spirit electricity. With this class of the human family, we find our tyrants, bigots, men and women, wanting in soul sympathy; here are found our misers, and cruelty reigns triumphant. The Borgias, Catharine of Russia, Nero, and Jeffries of England, and others, are of this class, or

conditions of nature. Under these conditions of insulation and noninsulation, lies the nervous system, always ready to conduct any imponderable element to the brain, that can penetrate through the skin, or natural covering of the nervous system. Hence, through animal magnetism, we send our thoughts and history over the nervous system, to the brain of the medium; and according to his or her, insulation, the history will be correct, or incorrect. And when we get that, that is not known to the medium, or in the mind of the applicant for spirit information, then we are in rapport with the spirit world; and a spirit is telegraphing to us, through electricity, over our nervous system, facts either of this mortal life, or from the spirit world. Theproperties used for this purpose are, First: Animal Magnetism, generated entirely in and of the human system—the odd force in our natures. Second. Electricity, under the control of spirit intelligence, is the imponderable property, through which they reach us, directly to our brains through the nervous man.

In my own mediumistic powers, I feel first, the continuous flow of warm animal magnetism. until my nervous system is ready for a communication. Then comes the signal, "Are you ready?" I flash back from the brain, "All ready." Then in quick succession comes thought; each thought accompanied, with an electric concusssion, or beat; and sometimes so rapidly, that I cannot speak them as fast as they are given-hence, confusion frequently takes place. Hence my conclusions are, that mediumship depends on matter, the physical man, for its phenomena, and not the mind; and the imponderable properties used are, First: Animal Magnetism; Second: Electricity; the one of the human system, the other of the spiritual

Proof. Writing has been done without human contact-and yet the presence of the medium required-ponderable matter moved-the ring-feat accomplished,-musical instruments played on-water produced in a dry room. The formation of a physical body of human shape, the formation of flowers, as well as picture drawing; and yet, not one of these phenomenon has ever taken place out side of the

joint action of mortal, and immortal beings and the confluence of animal magnetism and spiritual electricity. The one of man, the other, of spirit. Healing of the sick is accomplished by spirits ejecting from the patient the diseased fluids of his nature, and the injection of a healthy, electrified animal magnetic current of and from the healer.

Revivals, are produced through the same laws, and the mediumship of the minister is a necessity for their God to send the Holy Spirit (?) through; and it is a fact, that the best revivalists most frequently have but little, if any brains, and the converts, instead of getting the spirit of God, get the magnetism of the minister, and are as he is until they are in confluence with an electricial current and spirit control. And then comes the Holy Ghost, (so called) and they pass from under the minister's control: and whenever this condition is reached in the revival, then the convert sees spirits and talks of them, as we Spiritualists are in the habit of doing. These views are mine in regard to the laws of mediumship. If others have better views than these, let us hear them. Our columns are open.

Many Spirit Tests.;

Lecturing in Salem, Illinois, the other evening the following tests were given:

While speaking, there stood by me a spirit, and said, "My name is Mikey, and I was killed West of this on the Railroad, six years ago. He was identified.

Second. Sitting in my chair near the desk waiting for the audience to get in, there came in among the others a gentleman and lady, and behind them came a beautiful little girl, with her hand hold of the dress of the lady. Looking up to me, with a sweet smile, she said, " My papa and mamma, see, won't you, my papa and mamma." Up to this moment I thought that it was a child in the earth form, but then saw it was a spirit. Subsequently while speaking she came again, and this time showed herself to me in a school room, full of life and joy, and gave me to understand that she was the favored pupil of the man whom she had just before called papa, and then she said in a sweet, childish way, "Won't you describe me." And thus she continued to tease me, until I consented to do so, and then she patiently awaited her time,sometimes with the mother and then with the father. I then described her, and when I mentioned the school room, she laughed in childish glee, saying, "Five years ago, papa."

The gentlman answered, and said," Five years ago I was teaching school and the little child you have described was in my school and my darling little daughter, had that winter left me for a mansion in our Father's house." And the voice of the father toned down to the gentle accents of former days when he used to pet his "Yffidarline" in the earth fequest, 1 gave the

following incidents: "Six years ago, I see you in a cloud, there is a bitter storm of hatred and enmity about you. It is as dark as night,-your life is in danger,you move forward, yet deeper into the darkyou halt, retreat,-notwithstanding you are urged to come on. I then saw a man in the shadow of darkness, and others moving to and fro, in the shade of the trees. A change takes place,-they recede,-you are safe."

"You are right in every particular, and the affair of six years ago, is true, wonderfully true." I subsequently learned that the Knights of the Golden Circle, determined in their councils, to hang the Doctor to a limb of a tree near his own house, and on the occasion referred to, and came in numbers to carry out their plans; but by the timely caution of the Doctor, they were thwarted, and his life was saved.

"How do you get these facts?" asked a man in the house.

"From his sister who is with him, and is one of his guardian spirits,-giving the time of her death, and then describing her."

"Is this true, Doctor," asked the man. "It is strictly true."

"Do you know the speaker?"

"I have no acquaintance with him-never saw him until yesterday."

"Most wonderful," said the questioner.

Fourth. Here came a spirit, crude, rough, and full of bitter feelings exclaiming, "They choked me to death."

"What is your name?"

"White. D-n them, they did not give me time to get into -- "

Looking at me, he exclained, "They had a hard time with me, and I kept them at bay, for some time. I then told the Sheriff if he would give me enough to eat and drink, that after I had eaten and drank, they might hang me in time for me to get into hell before night. And they did so, and then I let them hang me."

Afterwards, I learned that this man had barricaded himself in his cell, and kept the officers of justice at bay for some time, finally consenting that they might take him out and hang him in time for him to get into hell, provided they would give him a good hearty dinner to eat, and some whiskey to drink, which I am informed, they did.

Fifth. Mr. K., of this place, was sitting some number of feet from me, and there appeared a haze, or halo, around his head, in which I saw five men-describing two of them so that they were at once recognized,—saw a plan on foot to ruin him. Then described the whole thing, and said that the affair grew out of some church matters and that these men I saw were leaders in the church, and that they had done their best to ruin him.

"What do you know about the matter?"

"It is as true as God," he answered, with a great deal of energy, "and the five men you have described, were five ministers, and they have done their best to ruin me."

"Who tells you this," was asked.

"The spirit of his friend who has been in the spirit world a number of years."

"Is this so, Mr. K.?" "Yes, sir, and the description is correct."

"All of these things you may do, and much more," "Shall he not give you in charge of his angels." Jesus.

"I have met a man that has told me all that I ever did. Come and see is not this the" E. V. Wilson, we have heard about over there in Dupage county, Illinois.

Why am I not a Christian.

1st. Because the churches do not agree among themselves in regard to the future.

"A house divided against itself cannot stand." 2d. Because they bow before images, and Deify a man, and follow not the teachings of their Deified man in their fellowship, one with the

"Thou shalt have no other God before me." 3d. Because they teach of heaven, and the mercy of God, and His power to save, and yet

the christian world concede the tremendous truth that their God is not able to cope with the Devil, and that the Devil gets the great majority of mankind, and their God gets but a miserable minority of His own created works.

" And God saw everything that He had made

and behold, it was good."

4th. Because Christians have no tangible idea of heaven or the condition of man after he is in

"In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, that where I am ye may come also."

5th. Because they preach of God as a God of love and yet declare Him to be angry with the wicked, and full of revenge.

"God so loved the world that He gave His only begotten Son to save it."

6th. Because they have no charity, and exercise not mercy, having no peace among them-"For His mercy endureth forever."

7th. Because they teach man, that morality and reason are the very worst enemies man's soul can encounter, and that man can only be saved by faith in the atoning blood of Jesus

"Faith, without works is nothing." "Work out thine own salvation."

8th. Because the church, and Christianity are at loggerhaeds with science, and have denounced every progressive idea that has come before the world.

A man made \$30,000 gathering mustard seed in Southern California, last year,

NOTICE OF MEETINGS.

MILAN, O .- Children's Progressive Lyceum meets every Sunday, at 101/2 o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MICH.-Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen. About one hundre-Lyceum meets every Sunday forenoon.

Stevens, Assistant Conductor; Helen Nye, Guardian Br YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at

Long's Hall, at 21/2 p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Lyceum meets at 10 o'clock, a. m., in the same hall.

Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Sumner street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' Progressive Lyceum meets at 101/2 A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers en-

Assistant Secretary, 14 Bromfield street. Music Hall. — Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L.S. Richards, Chair-

gaged. All letters should be addressed to Thomas Marsh,

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 101/ A. M., 3 and 7 P. M.

East Boston.-Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and $7\frac{1}{2}$ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyce 101/4 A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian

South Boston,-Spiritual Conference meeting at 10 A. M. Lecture at 21/2 P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

CHARLESTOWN.-The First Spiritualist Association of Charles town Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 21/2 and 71/2 P. M. Children's Lyceum meets at 103/ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 101/2 A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA .- The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 71/2 P. M. Admission-Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 101/2 A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

Wordster Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, functions.

uardian.

Providence, R. I.—Meetings are held in Pratt's Hall, Weylosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. onductor, J. W. Lewis; Guardian, Martine Hartford, Conn.—Spiritual meetings are held every Sunlay evening, for conference or lecture, at 7½ o'clock. Chil-lren's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

PORTIAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lycum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Housen, Ms.—Meetings are held in Liberty Hell

Houlton, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10% a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free. RIGHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Easthand, Conductor. Mrs. Delia Pease, Guardian.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10;45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. Sperticue, Pres.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 73/2 P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

RROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con tribution 10 cents.

CLEVELAND, ORIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a. m. and 7 p. m. Ly-ceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

Buppato, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HIAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randail, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

Newark, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Springfield, Mass.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 p. m. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. m.

Vineland, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Beloff, Wis.—The Spiritualists of Beloff hold regular Sunday meetings at their church at 10½ A.M., and 7½ P.M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Guardian of Groups.

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Charles "A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guardian.

Guardian.
CHICAGO, LL.—The "First Society of Spiritualists," resume their meetings for the fall and winter, in Library Hall. J. M. Peebles, will lecture through September, Mrs. Nettie Coburn, Maynard, in October, Dr. N. P. Fairfield, in November. Hours of Meeting ten a. m. half-past seven p. m. Children's Progressive Lyceum meetimmediately after morning service.

Springpreid, IL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progravise Lyceum every Sunday at 9 o'clock A. M. B. A. Richards, Conductor, Mrs. E. G. Planck, Guardian. Lecturers, Gct. 4th 11th and 18th, J. M. Peebles; Nov., Mrs. M. J. Wilchester. coxson.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 7½ p.m., in Temperance Hall, Market street, between 4th and 5th.

petween 4th and 5th.

ONE MARAMORE, LLL.—The Children's Porgressive Lyceum of Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chancey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

cording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a.m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

tor; Mrs. J. F. Wright Guardian; J. S. Willing, Contesponding Secretary.

Bridgeror, Conn.—Children's Progressive Lyceum meets every Sunday at 10½ a.m., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

Omozo, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Granns.

Thompson, Assistant Conductor, Mass of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Sec-

E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

Lorus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

Mazo Manis, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee,

Secretary.

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co.,
Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk. WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sanday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y.—Religious Society of Progressive Spirit-ualists meet in Sclitzer's Hall, Sunday and Thursday eve-nings. W. W. Parselis President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jun. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8. FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. Quinov Mass.—Meetings at 234 and 7 o'clock P. M. Progressive Lyceum meets at 134 P. M.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lycoum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker engaged.
PUINAM, CONN.—Meetings are held at Central Hall every
Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½
in the forenoon.

MORRISSANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

DOVER AND FOXCROFT, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street ,at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian. Keith, Conductor; Mrs. Louisa Keith Guardian.

Washinaron, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p.m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups, Miss Maggie Sloan, Assisstant Guardian of Groups. Commences 12.30 p.m. Conference Free Platform every Tuesday evening at 7.30 p.m. Sociables Thursday evening once in two weeks.

DR. J. P. BRYANT

HEALS THE SICK AT HIS RESIDENCE,

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